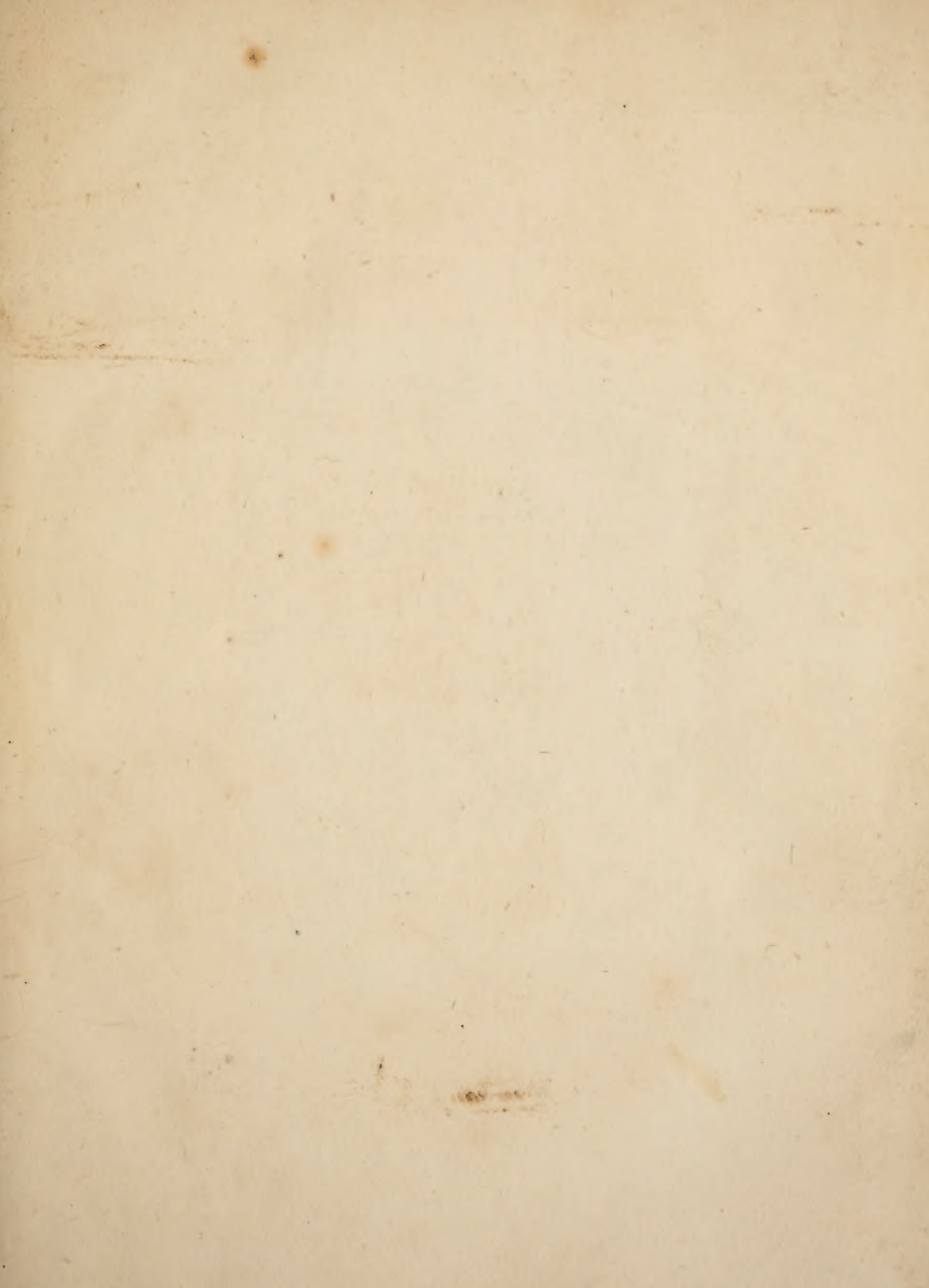


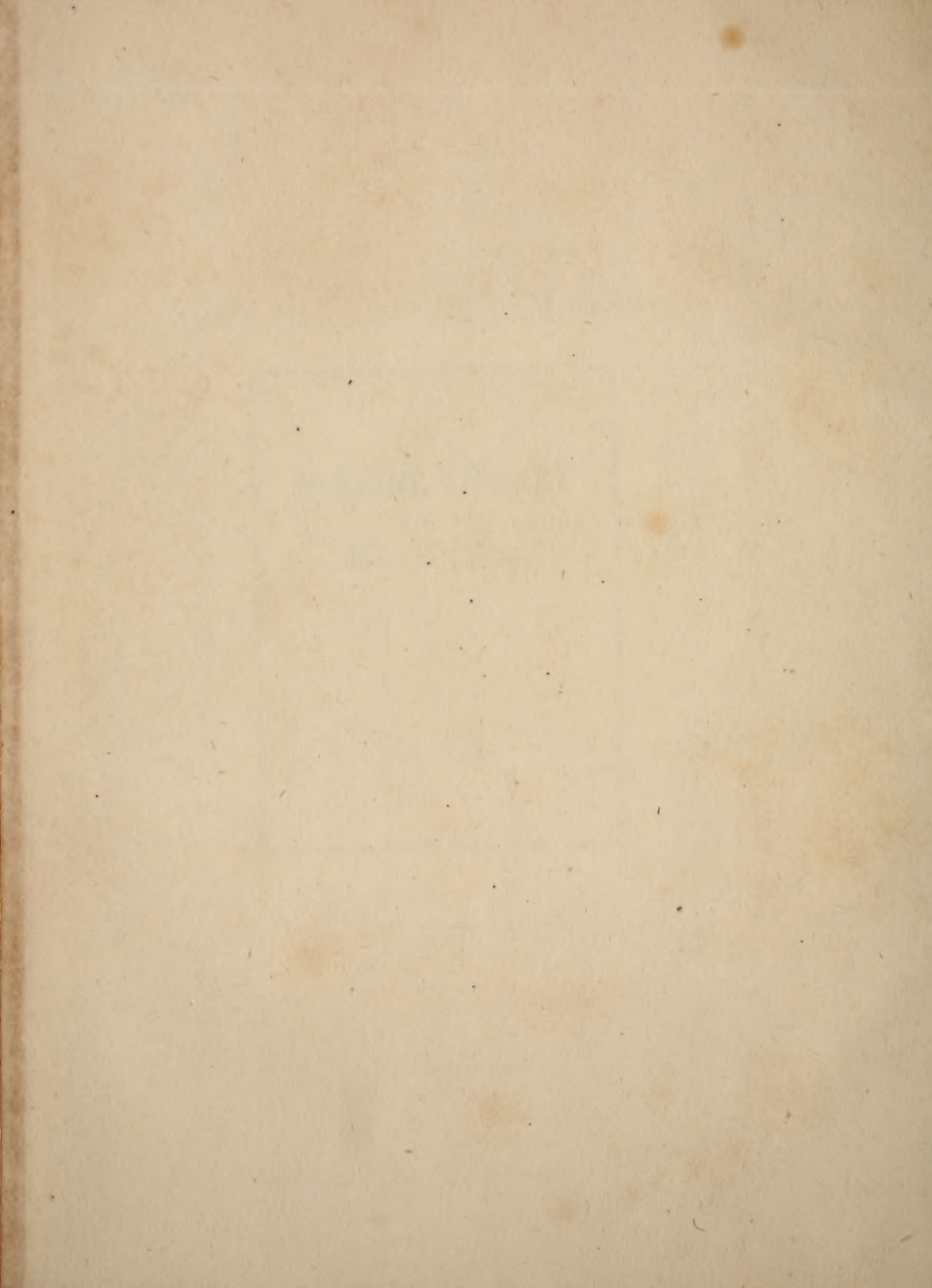


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# ARMILLA CATECHETICA.

A

## CHAIN of PRINCIPLES;

Or,

An orderly concatenation of Theological  
*Aphorismes and Exercitations;*

Wherein,

*The Chief Heads of Christian Religion are  
asserted and improved:*

By

JOHN ARROWSMITH, D.D.

Late Master both of *S<sup>t</sup> Johns* and *Trinity-Colledge*  
successively, and *Regius Professor* of Divinity  
in the University of CAMBRIDGE.

Published since his Death according to his own  
Manuscript allowed by Himself in his life  
time under his own hand.

---

ECCLESIASTES 12. 9, 10, 11.

*Because the Preacher was wise, He still taught the people Knowledge. Yea; He  
gave good heed, and sought out and set in order many Proverbs.*

*The Preacher sought to finde out acceptable words, and that which was written  
was upright, even words of Truth.*

*The words of the Wise are as goads and as nails fastened by the Masters of the  
Assemblies, and given by one Pastor.*

---

C A M B R I D G E :

Printed by *John Field*, Printer to the University 1659.

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near *S. Dunstons Church*, LONDON.



CHAINS OF PRINCIPLES  
OF  
AN ANALYTICAL CRITICISM OF THEOLOGICAL

THE CHIEF PRINCIPLES OF CHRISTIAN RELIGION ARE  
EXAMINED AND IMPROVED  
BY  
JOHN ARROWSMITH, D.D.

1. The Works of S. John and Trinity College  
Exeter, and former Professor of Divinity  
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Printed by J. B. R. Pinner to the University 1822.  
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*To the Reader.*

**T** is the Profession of the  
 Apostle *Paul* to the *Co-*  
*rinthians* in regard of  
 Himself; That *as a wise Master-*  
*builder* he had laid the *Foundation*;  
 Whereby he would signifie and  
 declare thus much unto them:  
 That the laying of the *Foundati-*  
*on* is the work of a *Master-build-*  
*er*, as also that some skill and *wis-*  
*dome* is both *required* and *shewn* in  
 the right laying of it. 1 Cor. 3. 10.

This hath been Eminently the  
 care of the Reverend and Learn-  
 ed *Authour* of these ensuing *dis-*  
*courses*, who being sufficiently  
 sensible

To the Reader.

Heb. 6. 1.

sensible of the *defect*, as well as *necessity* of a settled and well-grounded knowledge in the *Fundamentals of the Doctrine of Christ*; hath therefore with all *diligence* applied himself hereunto in this *Treatise*, which he hath left to the world.

Neither was this more seasonable for the *Time* then it was proper and fitting for *the place*, in which at first it received it's Beginning, being in One of the *Schools of the Prophets*, & a Principal Seminary of Divines, *S<sup>t</sup> Johns Colledge in Cambridge*. Where being at that time *Master* (and having as yet no other *publick* imployment, which might take him up) he was willing to lay himself forth

*To the Reader.*

forth so much the rather in this way of his *Ministry*, by *Catechetical Lectures* in that Chappel on the Evenings of the *Lords day*. As *Elisha* when he came to *Jericho*, 2 King. 2. 21. casting *salt* into those *springs* of water, for the preserving of all *savouriness* and *fruitfulness* in them.

Now these *Sermons* of his he had drawn up (so far as to the *preaching* of them) into a complete *Body of Divinity* in *thirty* distinct *Aphorismes* with their respective *Exercitations*; being also the *sum*, and extract of most of his former labours in the whole course of his ministry; which He had intended (if God had permitted) to have fitted, and prepared for the press. But being *prevented* of



*To the Reader.*

this his purpose by a long and tedious *sickness*, and much weakness growing upon him, and at last by *Death* it self; he finished onely these *six*, which are now presented to view; and authorized under his own hand for those which he allowed of as his, *Exclusively* to any other besides: and committed them to our care alone for the management of the publishing of them: which accordingly we have endeavoured to do with all fidelity.

The *Book* is not unfitly styled (and that by the *Authour* himself) a *Chain of Principles*. For such is the *Nature* of the Truths propounded in it; as in order to other *Points* of Divinity, which  
are



*To the Reader.*

are *founded* upon them, so likewise to the *Life* of a Christian, which is much *regulated* by them in the right *improvement* of them. Every *Article* of Christian Religion hath somewhat in it of *Principle* to a Gracious and Holy *Conversation* which it is carried and directed unto. Hence 1 *Tim.* 3. 16. It is said, *Great is the mystery of Godliness, God manifested in the flesh &c.* The Incarnation, Passion, Resurrection, Ascension of *Christ* and the like they are all matters of *Godliness*: because that they *tend* to *Godliness* in the *Nature* and *Discovery* of them, as also *promote* *Godliness* in the true *Compliance* and closing with them.

It

*To the Reader.*

It is called *A Chain of Principles* for sundry reasons likewise.

First, From the *Connexion*, which they have one with another. For like as in a *chain* there are divers *links* joyned together, and these in a mutual *dependance* & concomitancy and subordination; Even so is it likewise with the *Doctrines and Principles* of Christian Religion. *They* are *connexed*, and knit so together, as that there cannot be a denial of *one* of them: but *more* will consequently fall with it. Look as in things necessary *to be done*, there is a dependance and connexion of *Commands*, so that he, who breaketh *one* Law is interpreted to break *all the rest*, & to be guilty of an *Universal* transgression;

*To the Reader.*

gression, because he sins against that *General Authority*, whereby all the rest were given; so also in things necessary to be *beleaved*; he that denieth *One Article* of faith which is offered to him by God to be received, *denieth the Faith* 1 Tim. 5. 8. *it self* in the *latitude* of it: as sinning against the *General Veracity* of him that propounds it, and weakening all *other Truths*, which are dependent upon it. Though perhaps in so doing, he may not always *actually intend* it.

Secondly, A *Chain* also for that special *Concord* and Agreement which it breedeth ( and ought to breed ) in those that *profess* it, notwithstanding all collateral and circumstantial differences

\* \*

To the Reader.

rences whatsoever. The Principles of Christianity as they are united within *themselves*, so they do marvellously unite *those* who do really and cordially embrace them, and make them to *speake the same thing that there be no divisions amongst them*; But to be perfectly joyned together in the *same minde*, and in the *same judgement*: as the *Apostle* expresseth it. From thence it cometh to pass, that there is so much *disunion in Affection* because there is so much *distraction in opinion*. Whereas the *Primitive Beleevers*, whiles they were all of *one Faith*, they were answerably all of *one heart* and of *one soul*; and so preserving the *unity of the spirit in the bond of peace*.

Thirdly,

1 COR. 1. 10.

Acts 4. 32.

Ephes. 4. 3.



## To the Reader.

Thirdly, *A Chain* also for the worth and dignity of it, Prov. 1. 9. *They shall be an ornament of Grace unto thine head, and Chains about thy neck.* Persons of *Quality* and *Authority* they are wont to wear their golden *Chains* wherewith they are set out and adorned. It is the expresſion of *Christ* to his *Church*, Cant. 1. 10. *Thy cheeks are comely with rows of jewels. Thy neck with chains of Gold.* And again, Canticles 4. 9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes, with one Chain of thy neck.* This ſysteme and Body of Truth which is here in part commended unto us, is the precious and glorious

Gen. 41. 42.  
Dan. 5. 29.  
Ezek. 16. 11.

*To the Reader.*

*chain* upon the neck of the true *Spouse of Christ*, which makes her to look pleasingly, and amiably in the eyes of her *Beloved*, and distinguishes her from all false and *counterfeit lovers*.

To all this we may finally add, what it is in the very *work* it self, and the *contrivances* of it : wherein (not to *anticipate* the thoughts of *others* that shall peruse it) *soundness of judgement* with *elegancy of expression* ; *Sublimity of Notion* with *sobriety of spirit* ; *Variety of reading* with *accurateness of composure* ; *Sweetness of wit* with *favouriness of heart*, do seem to be *linked* together in so rare, and happy a *conjunction*, as which makes this *Chain of Principles*

*To the Reader.*

*ples to be a chain of Pearls.*

The Lord by his holy *spirit*  
set home the *Truths* in it upon  
the hearts of all those who shall  
be made *partakers* of it. *To him*  
*be Glory in the Church by Christ Je-*  
*sus throughout all ages world without*  
*end. Amen.*

*Cambridge,*

*Novemb. 2. 1659.*

THOMAS HORTON.

WILLIAM DILLINGHAM.

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A Collection of the several  
*Aphorismes* and *Exercitations*  
contained in the ensuing  
TREATISE.

---

APHORISME. I.

Pag. 1.

**M**Ans blessedness consisteth not in a confluence of *wordly accommodations*, which are all vanity of vanities; but in the fruition of *God in Christ*, who onely is the strength of our hearts, and our portion for ever.

EXERCITATION 1.

Pag. 2.

*Psal. 144. end opened. Blessedness what. Solomons scope in Ecclesiastes. Why he styles himself Coheleth. His testimony concerning the creatures. Their threefold transcendent vanity. Intellectual accom-  
plishments*

plishments brought under the same censure, by reason of the folly, enmity, anxiety, and insufficiencie that attend them. An apostrophe to the world.

## EXERCITATION 2.

Pag. 20.

**A**gloss upon Psalm 36. 8. God in Christ a soul-satisfying object. The circular motion of humane souls, and their onely rest. A threefold fulness of God and Christ opposite to the threefold vanity of the creatures.

## EXERCITATION 3.

Pag. 29.

**T**wo conclusions from Psalm 73. 25, 26. The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his peoples hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kinde of portion God is to the Saints. A congratulation of their happiness herein.

Ex-

## EXERCITATION 4.

Pag. 43.

The first inference grounded upon Isaiah 55. 1, 2. by way of invitation, backed with three encouragements to accept it, viz. *The fulness of that soul-satisfaction which God giveth, the universality of its tender, and the freeness of its communication. The second by way of exhortation, and that both with worldlings and Saints. A conclusion by way of soliloquy.*

---

## APHORISME. II.

Pag. 61.

We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

## EXERCITATION 1.

Pag. 61.

*The safe conduct of Saints, signified by the pillar in Exodus, performed by the counsel*

\* \* \*

sel

*sel of God himself, the abridgement where-  
of we have in the doctrine of Christian  
Religion. How that tends to blessedness.*

EXERCITATION 2.

*Pag. 72.*

*The insufficiencie of other Religions for  
bringing men to the enjoyment of God in-  
ferred from their inability to discover his  
true worship. John 4. 24. opened. God  
to be worshipped in and through Christ a  
lesson not taught in natures school. Faults  
in Aristotles Ethicks.*

EXERCITATION 3.

*Pag. 84.*

*Oracles of God vocal, or written. Books of  
Scripture so called in five respects, viz.  
In regard of their declaring and foretel-  
ling, their being consulted, prized and pre-  
served.*

EXERCITATION 4.

*Pag. 95.*

*How Scripture-Oracles far excel those of the  
heathen in point of perspicuity, of piety, of  
vera-*

*veracity, of duration, and of Authority. The divine authority of Scripture asserted by arguments. An inference from the whole Aphorisme.*

---

### APHORISME III.

*Pag. 111.*

Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

### EXERCITATION 1.

*Pag. 111.*

1 Corinth. 15. 34. expounded. *Opinionists compared to sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into Natural, Literal, and Spiritual.*



## EXERCITATION 2.

Pag. 120.

*That there is a God, the prime dictate of natural light ; deducible from mans looking backward to the creation , forward to the rewards and punishments dispensed after death , upward to the Angels above us , downwards to inferiour beings, within our selves to the composition of our bodies, and dictates of our consciences , about us to the various occurrences in the world.*

## EXERCITATION 3.

Pag. 129.

*Reasons three ways of discovering God fall short of manifesting what he is. The expression in Exod. 3. 14. most comprehensive. A brief exposition thereof. Satans impudence. Nature and art both unable to discover the Trinity. What Scripture revealeth about it. Basils memento. Julians impiety. Socinians branded. The three Persons compared to those three wells in Genes. 26.*

Ex-

## EXERCITATION 4.

Pag. 143.

*Divine Attributes calling for transcendent respect. They are set down in the Scripture so, as to curb our curiosity, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweetness of taste, sense of interest, and sincerity of obedience.*

---

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Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

## EXERCITATION I.

Pag. 155.

*God described from goodness and greatness both without and within the Church. A lively pourtraiture of his goodness in the several branches thereof. Exod. 34. 6, 7. Bowels of mercy implying inwardness and*

tenderneſs. Our bowels of love to God, of compaſſion to brethren. Mercy not to be reſuſed by unbelief, nor abuſed by preſumption.

### EXERCITATION 2.

Pag. 169.

Grace what. From it ſpring Election, Redemption, Vocation, Sanctification, & Salvation. A Caveat not to receive it in vain. It purgeth and cheereth. Gloſſes upon Tit. 2.11, 12. and 2 Theſſ. 2.26, 27. The exaltation of free grace exhorted to. Longſuffering not exerciſed towards evil Angels, but towards men of all ſorts. It leadeth to repentance; is valued by God, and muſt not be ſleighted by us. A dreadful example of goodneſs deſpiſed.

### EXERCITATION 3.

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The bounty of God declared by his benefits, viz. giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large proviſions in  
the

*the way, and full satisfaction at our journeys end. John 3. 16. James 1. 5. and Psal. 24. 1. Glossed. Isai. 25. 6. Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in David, Paul, and Luther. Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatnings; teaching us what to perform and what to expect.*

#### EXERCITATION 4.

Pag. 201.

**Keeping mercy for thousands explained.**

*Men exhorted to trust God with their posterity. Luthers last Will and Testament. Iniquity transgression and sin what. Six Scripture expressions setting out the pardon thereof. Gods goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christs sake forgiveth us, viz. heartily,*



*heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in cautellam & in vindictam.*

#### EXERCITATION 5.

*Pag. 223.*

The latter clauses of Exod. 34. 7. so translated and expounded as to contain an eight branch of divine goodness, viz. *Clemency in correcting. Equity in visiting iniquities of the fathers upon the children. Clemency in stopping at the third and fourth generation. A lesson for magistrates. A speech of our Queen Elizabeth. Gods proclamation in Exodus 34. Improved by Moses in Numbers 14.*

#### EXERCITATION 6.

*Pag. 234.*

Job. 11. 7, 8, 9. expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of Gods universal, unaccountable, omnipotent Sovereignty proved and improved.

Ex-



## EXERCITATION 7.

Pag. 253.

*The depth of Divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of Gods perfection stated. Eternity proper to him. Not assumed by, or ascribed to men without blasphemy.*

## EXERCITATION 8.

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*Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposal hereof as an antidote against sinning in secret. Five practical Corollaries from the greatness of God in general.*

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## APHORISME. V.

Pag. 277.

*The Goodness and Greatness of God are both abundantly manifested*  
A by

#### EXERCITATION 4.

Pag. 359.

*Creation what. Pythagoras and Trismegist. Hebr. 6. 3. opened. Scripture-Philosophy. Ex nihilo nihil fit, how true. Creature what. Gods goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.*

#### EXERCITATION 5.

Pag. 381.

*The same and other attributes of God declared from his providential dispensations, the interchangeableness whereof largely discoursed of and applied from Ecclesiastes 7. 14. A gloss upon Isaiah chap. 10. 11. Chearfulness a duty in six respects; Crosses how to be considered.*

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APHORISME VI.

Pag. 400.

Providence extends it self, not onely to all created beings and to all humane affairs, especially those that concern the Church: but even to the sins of Angels and men.

EXERCITATION I.

Pag. 400.

Introduction concerning the contents of this Aphorisme. *Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heart-searching and patience wanting. Providence reaching to humane affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical. Anastasius his design frustrate. Rome and our nation instanced in. J. G. castigated.*

EXERCITATION 2.

Pag. 415.

Deuteron. 11. 12. opened. *Gods care over*  
A 3. *the*

the Church proved from the provision he makes for inferiour creatures. From Israels conduct. From the experiments and acknowledgements of Saints in all ages. Experiments of the virgin Mary, Rochellers, Musculus, acknowledgements of Jacob, David, Psalmist, Austin and Ursin. From Gods causing things and acts of all sorts to cooperate unto the good of the Saints. Isaiah 27. 2, 3. explained. The Church preserved from, in, and by dangers.

### EXERCITATION 3.

Pag. 438.

*Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. Metaphors to express it from the parts of mans body, stones and mettals, A soft beart. Mischief, searedness and virulency attendants of hardness. Gods concurring thereunto by way of privation, negation, permission,*



*mission, presentation. Tradition to Satan.  
Delivering up to lusts and infliction.*

EXERCITATION 4.

Pag. 463.

Objections against, and Corollaries  
from the foregoing propositions. *The  
least things provided for. Luthers admo-  
nition to Melancthon. Maximilians  
address. Plinies unbelief. The Psalmists  
stumble at the prosperity of the wicked. His  
recovery by considering it was not full,  
was not to be final. The superintendency  
of Providence over military and civil af-  
fairs in particular. The Churches afflictions.  
Promises cautioned. Duty of casting  
care upon God. He no authour of sin. The  
attestation of this State, and of this writer.*

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A  
CHAIN  
OF  
THEOLOGICAL  
PRINCIPLES,  
Or,  
An orderly concatenation of  
*Aphorismes and Exercitations,*  
Wherein  
*The chief heads of Christian Religion are  
asserted and improved.*

---


APHORISME I.

Mans blessedness consisteth not  
in a confluence of *wordly ac-*  
*commodations*, which are all  
vanity of vanities; but in the  
fruition of *God in Christ*, who  
onely is the strength of our  
hearts & our portion for ever.

Aph. 1.

## EXERCITATION I.

Pfal. 144. end opened. *Blessedness what. Solomons scope in Ecclesiastes. Why he stiles himself Coheleth. His testimony concerning the creatures. Their threefold transcendent vanity. Intellectual accomplishments brought under the same censure, by reason of the folly, enmity, anxiety and insufficiency that attend them. An apostrophe to the world.*

§. 1.  His is a case, which hath long since been determined by the Prophet David, who in Psalm the hundred forty fourth, after he had twice charged those, whom he calls *strange children*, with a *mouth speaking vanity*, once in the eighth, and again in the eleventh verse, goeth on to record (as good Interpreters ancient and modern do conceive) the substance of their vain talk in a way of boasting about their flourishing condition in reference to thriving of children, *Our sons, say they, are as plants grown up in their youth* (not wishing they might, as we read it, but boasting

Augustin. Ge-  
nebrard. Ains-  
worth. Jo.  
Baptist. Fol-  
gius in Psal.  
144.



boasting they were ) our daughters as Exerc. 1.  
 corner-stones polished after the similitude of  
 a palace; To plenty of provision, Our  
 garners are full affording all manner of  
 store; To increase and usefulness of  
 cattel, Our sheep bring forth thousands and  
 ten thousands in our streets, Our oxen are  
 strong to labour; To peace and tranqui-  
 lity of estate, There is no breaking in, nor  
 going out, no complaining in our streets.  
 Hereupon they applaud themselves,  
 and as placing their happines in such  
 outward accommodations, say, as it is  
 in the former part of verse the fifteenth,  
*Happy is the people that are in such a case.* *Beatum dixe-*  
 Which sense is extremely favoured, not *runt populum*  
 onely by the vulgar Latine, inserting *cui hæc sunt.*  
*Dixerunt*, but also by the Septuagint,  
 who render it by *εὐμαρτέων*, both concur-  
 ring to have it read, *They pronounced the*  
*people blessed that were in such a case.* Then  
 come in the last words according to  
 this interpretation, as the Psalmists re-  
 solution in the point, by way of *Epa-*  
*northosis*, or in expresse contradiction

Aph. 1. rather to so gross a mistake, *yea blessed are the people which have the Lord for their God.*

§. 2. There is one *centre* in which the desires of all men meet, however distanced in the *circumference*; One *port*, for which they are all *bound*, although *imbarked* in severall vessels, and affecting different winds to *sail by*. That centre and port is *Blessedness*, which may admit of this description. It is the acquiescence of rational appetites in an object so full of reall and durable goodness, as to be able fully to satisfy all their longings. The question debated in *Ecclesiastes* is, whether any thing under the sun be such an object. The Preacher resolves it in the negative, by reason of that universal *vanity*, which overspreads the whole creation. Therefore it is, that *the eye* (as he telleth us) *is not satisfied with seeing, nor the ear with hearing*, because these two senses of discipline, when they have given their utmost intelligence

*Eccles 1.8.*

gence, cannot present the soul of Exerc. 1.  
man, with any created accommodati-  
ons perfectly good without defect,  
and perpetually good without de-  
cay. Solomon was one that had both  
men and money at command, to assist  
him in making difficult and costly ex-  
periments; a wise heart able to dive  
into nature's secrets; a peaceable reign,  
in which he met with nothing to  
take him off from the work, or disturb  
him in it; strong inclinations and con-  
stant endeavours to find out the ut-  
most of what could possibly be dis-  
covered in any creature, yet he it is  
that concludes, upon triall, not upon  
hear-say, or conjecture, *Vanity of vani-* Eccles 1.1.  
*ties*, saith Coheleth, *vanity of vanities*,  
*all is vanity.*

§. 3. Coheleth, which is the style he  
gives himself in that Book, comes  
from a root, that signifies to collect  
and gather, and, though it be of a fe-  
minine termination, is, for want of a  
common gender in the Hebrew  
B 3 tongue;

Aph. 1. tongue, (as other words of the like form) capable enough of a masculine construction. To him it may be thought agreeable upon four different notions, each whereof contributeth much validity to what he testifies. First as a *Preacher*, who having gathered sundry arguments to convince the sons of men of the insufficiency of all things below God himself to render them happy, in that Discourse speaks as to a *Congregation*; whereas in the *Proverbs* he had spoken as to one man, frequently using this compellation, *My son*. So *Hierom*, and *Cajetan*. Secondly as a *writer*, who had collected into a *Synopsis* all the opinions of those, who had been taken for wise men by their severall followers concerning happiness, confuting such as were erroneous. So *Grotius*. Thirdly as a *Student*, who had gathered much wisdom by observation and experience, which he there gives demonstration of. So *Broughton*. Lastly as a *Penitent*,  
 vvho



who having by his gross idolatry and other sins fallen from communion with the people of God, and being desirous to have his return stand upon record, and to testify his repentance in that book, for the Churches satisfaction gathers together many experiments of his own personal folly, and makes an humble confession of them: whereupon he was restored, and again gathered into the bosome of the Church. So *Cartwright* and *Junius*. The witness we see is beyond exception.

§. 4. In his Testimony, *Vanity of vanities, vanity of vanities all is vanity*, the Assertion is repeated, as in *Pharaohs* dream, to shew its certaintie; and the term of vanity doubled, partly to manifest the transcendency thereof, as the most holy place was stiled *The Holy of Holies*, and the most eminent Canticle *The Song of Songs*: and partly to note the multiplicity, as Scripture calleth that the *Heaven of Heavens*, which, being highest, contains many

Aph. 1. many heavens within its circumference. For there is in the creatures a threefold transcendent vanity; as may appear in that they are

First so *unprofitable*, as to be *hurtfull* withall. Upon this the Preacher seems to have had a speciall eye, because after *All is vanity*, he subjoyns immediately *What profit hath a man of all his labour, which he hath taken under the sun? He hath done nothing but filled his hands as it were with air, who hath been toying all his days to replenish his chests with wealth: And what profit hath he that hath laboured for the wind? Just so much, and no more, then that* Emperour got, who having run through various and great employments, made this open acknowledgement, *Omnia fui, sed nihil profuit*, I have been all things, but it hath advantaged me nothing at all. Neither are they simply *unprofitable*, but this fore evil did Solomon see under the sun, name-

Eccles 1. 3.

Eccles 5. 16.

*Septimius  
Severus.*

Eccles 5. 13.

ly, *Riches kept for the owners thereof to their*

*their hurt.* They often prove prejudicial to the outward man, exposing it to danger. Who ever robbed a poor beggar, or begged a poor fool? more often to the inward: whence that of Agur, *Give me not riches, but feed me with food convenient for me; lest I be full, and deny thee, and say who is the Lord?* As if abundance made way for Atheisme in those that know not how to manage it. Plenty betrays many souls to slavery. Which made the good Emperour *Maximilian* second of that name, when a mass of treasure was brought in, refused to have it hoarded up, professing himself *A keeper of men, not of money*, and fearing lest by falling into love therewith he should cease to be a Sovereign Lord, and become a servant to the mammon of unrighteousness.

Exerc. 1.

Prov. 30.8,9.

*Hominum non  
quam mihi de-  
mandata est  
custodia; quibus  
si semel capiar  
illico à Rege  
servus futurus  
sum. Beyer-  
linck. Apoph-  
theg. Christi-  
an. pag. 210.*

§. 5. Secondly so deceitfull as to frustrate expectation when mens hopes of advantage by them are at the highest. Let him that would rightly

C

conceive

Aph. 1.

D. Sanderf.  
prælect. de  
Jurament.

pag. 40.

Jonah 2. 8.

conceive of vanity (saith a late Casuist) imagine the Idea of a thing made up of nothing as the matter, and a lie as the form of it. Scripture speaks of *lying vanities*, and useth the terms deceitfull and vain as equipollent. *Favour* (saith Bathsheba) is deceitfull, and *beauty is vain*. The Poet interprets *Vannus* by *mendax*; and in old Latine *vanare* was the same with *fallere*. The creatures are wont shamefully to frustrate mens hopes, and seldome or never make good to the enjoyer what they promised to the expectant. Yea as *Jonahs* gourd (having done him no service in the *night*, when he needed it not) withered in the *morning*, when he hoped for most benefit by it against the ensuing heat of the day: so the blessings of this world frequently wither at such times as we looked to finde the most freshness in, and refreshment from them. None but *Haman* was invited with the King to *Queen Esthers* banquet; this filled his bladder

Prov. 31. 30.

Virg. Æneid. 2.  
carm. 80.



bladder with windy hopes, which Exerc. 1. ended soon after in his ruine.

§. 6. Thirdly so inconstant and mutable as to be gone all on the sudden without giving their owners warning. That is laid to be vain which vanisheth. *Man is like to vanity, his days are a shadow that passeth away.* Psalm. 144 1. Accordingly the two sons of the first man carried in their names a memorandum of what they and their posterity were to expect. *Cain* signifies possession, *Abel* vanity: All the possessions of this world are of a vanishing nature, and liable to a speedy decay; or rather, they are not Possessions but Pageants, which whilest they please us, pass away from us in a moment. Those we have here are running banquets, delicate, and served in with state, but soon over. How many doth swift destruction snatch every day out of the arms of worldly felicity, and stab to the heart at one blow! Behold Belteshazzar in the midst of his

*Quod miranda  
pompa est.  
Ostenduntur  
istæ res, non  
possidentur, &  
dum placeant  
transcunt.  
Senec. epist.  
110.*

Aph. 1. cups and concubines struck into a deadly trembling. *Herod*, when the people had newly invested him with a Godhead presently, ere it was well on, had it pulled over his ears, and became a prey to worms. The rich man in our Saviours parable invited himself to a feast of delicacy, and talked of prosperity laid up for many years; but that very night was his soul required of him to pay the reckoning.

§. 7. These things duely weighed, I could not but be affected with that gallant speech of a Christian writer, *If the fruition of all the world were to be sold, it would not be so much worth as the labour of ones opening his mouth onely to say, I will not buy it: Yet wondered less at it, when I remembered how much some even heathen Philosophers have disdained to think of scraping to themselves an happiness out of the worlds dunghill, how generously they have professed their living above such accommodations.*

*P. De la serv's  
myrrhour p. 85.*

*Major sum, &  
ad majora ge-  
nitus, quam ut  
mancipium sim  
mei corporis.  
Senec. epist.  
65.*

commodations as it affords. I am really greater ( could *Seneca* say ) and born to far greater things then that I should become a slave to my outward man. For there are some higher acquests gloried in by more sublimed flesh and bloud , as much more conducing to blessedness , I mean intellectual accomplishments of wisdom and learning. Yet, as when the enquiry was *Where shall wisdom be found and where is the place of understanding? The depth said it is not in me, and the sea said it is not with me ;* So if the like question be put concerning *Happiness* , worldly wisdom it self must return the like answer, and say *It is not in me,* by reason of the folly, enmity, anxiety and insufficiency that attend it, so as the Preacher might well determine even of it, *This is also vanity.* Job 28. 13, 14. Eccles 2. 15.

§. 8. I. Folly. *The wisdom of this world is foolishness with God.* So the Apostle , who speaking elsewhere of those who bore the name of most 1 Cor. 3. 19.

Aph. 1. knowing men, saith *They became vain*  
 Rom. I. 21, 22. *in their imaginations and their foolish heart*  
*was darkned, professing themselves wise,*  
*they became fools.* With men indeed a  
 little science may make a great shew;  
 but he onely is wise in Gods esteem  
 who is wise to salvation. Give me a  
 man as full of policy as was *Achitophel*,  
 of eloquence as *Tertullus*, of learning  
 as the *Athenians* were in *Pauls* time; If  
 with *Achitophel* he plot against the  
 people of God, with *Tertullus* have the  
 poyson of asps under his lips, with  
 those *Athenians* be wholly given to su-  
 perstition; for all his policy, elo-  
 quence, and learning, one may be bold  
 to call him *fool* in Scripture-language.  
 The learned *Logician*, whom Satan day-  
 ly deceiveth by his *sophistry*, and keeps  
 from offering up to God *reasonable ser-*  
*vice*, is no better then a *fool* for all his  
 skill: Nor the subtle *Arithmetician* who  
 hath not learned to *number his days* that  
 he might apply his heart to saving  
 wisdom: Nor the cunning *Oratour*,  
 who



who although he be of singular abilities in the art of perswading men, is of *Agrippa's* temper himself but almost perswaded to be a *Christian*. Exerc. 1.

§. 9. II. Enmity. *The wisdom of the flesh is enmity against God.* He that calleth it so, found it to be so indeed in his own experience, for *Paul* was no where more opposed then in *Greece* the eye of the world, more derided then at *Athens* the eye of *Greece*. Whence it is that *S. James*, not contenting himself with the epithets of *earthly* and *sensuall*, brands it also with the name of *Devilish* wisdom. What else was *Matchievel* but the *Devils* professour in politicks, as *Arius*, *Socinus*, and such like masters of *errour* have been in *Divinity*? And of such *Devilish* wisdom what other issue can be expected but that it should leade men to the *Devil* from whom it came? where *Bernard* leaves them saying, *Suffer the wise men of this world to go wisely down to hell.* Rom. 8. 7. Acts 17. v. 16. 18, 32. James 3. 15. Sicut sapientes hujus seculi alieni sapientes, & terram in gentes sapienter descendere infernum. De vita solitaria.

§. 10. III. Anxiety. Wisdom is neither

Apor. 1. neither attained with ease, as requiring much study which is a weariness to the flesh; neither doth it, when attained, administer ease, but the contrary rather: for when study hath been midwife to knowledge, knowledge becomes nurse to grief. Let Solomon speak; *I gave my heart to know wisdom, I perceived that this also is vexation of spirit. For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.* Many and dreadful are the damps that seize upon such as dig deep in the mines of learning. Sharp wits like sharp knives do often cut their owners fingers. The deep reach of a prudent man makes him aggravate such evils as are already come upon him, by considering every circumstance so as to accent every sad consideration, and anticipate such as are yet to come, by galloping in his thoughts to meet them. Had not *Achitophel* been so wise, as to foresee his inevitable ruine in the remote causes of it, when

Eccles. 1. 17,  
18.

*Hushai's*

*Hushai's* counsel was embraced, he Exerc. 1. would never have made so much haste, as he did, to hang himself.

§. 11. Lastly Insufficiency to render men either *holy* or *happy*. For when the worldly-wise have dived into the bottome of Natures sea, they are able to bring up from thence in stead of these pearls of price, nothing but hands full of shels and gravell. Knowledge indeed and good parts managed by grace are like the rod in *Moses* his hand wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts like that gold in the Israelites ear-rings is a most pretious ornament: But if men pervert it to base wicked ends, or begin to make an idol of it, as they did a golden calf of their ear-rings, it then becomes an abomination. Doubtles these later times, wherein so many knowing men are of a filthy conversation, and have

D

joyned

Aph. 1. joyned feet of clay to their heads of gold, would have afforded good store of additional observations to him that wrote the famous book concerning  
 Corn. Agrip<sup>a</sup>. *the vanity of Sciences*, which appeareth in nothing more then their inability to produce sutable deportment in such as enjoy them; without which there can be no solid foundation laid for true happiness.

§. 12. Wherefore bethink thy self at length, O deluded world, and write over all thy school-doors, *Let not the wise man glory in his wisdom*; Over all thy court-gates, *Let not the mighty man glory in his might*; Over all thy Exchanges and Banks, *Let not the rich man glory in his riches*. Write upon thy looking-glasses that of *Bathsheba*, *Favour is deceitfull and beauty is vain*; Upon thy Mewes and Artillery-yards that of the Psalmist, *God delighteth not in the strength of an horse, he taketh not pleasure in the legs of a man*; Upon thy Taverns, Innes, and Alehouses, that of *Solomon*, *Wine is*



*a mocker, strong drink is raging, and who- Exerc. 1.  
 soever is deceived thereby is not wise; Upon Prov. 20. 1.  
 thy Magazines and Wardrobes, that of  
 our Saviour, Lay not up for your selves Matth 6. 19.  
 treasures on earth, where moth and rust  
 doth corrupt, & where thieves break through  
 and steal. Write upon thy Counting-  
 houses that of Habakkuk, Wo to him Habak. 2. 6.  
 that increaseth that which is not his, how  
 long? and to him that ladeth himself with  
 thick clay. Thy Play-houses that of  
 Paul, Lovers of pleasure more then lovers 2 Tim. 3. 4.  
 of God. Thy banquetting houses, that  
 of the same holy Apostle, Meats for the  
 belly and the belly for meats, but God shall 1 Cor. 6. 13.  
 destroy both them and it; Yea upon all  
 thine Accommodations that of the  
 Preacher, All is vanity and vexation of Eccles. 1. 14.  
 spirit.*

Aph. 1.

## EXERCITATION 2.

A gloss upon Psalm 36.8. *God in Christ a soul-satisfying object. The circular motion of humane souls, and their onely rest. A threefold fulness of God and Christ opposite to the threefold vanity of the creatures.*

§. 1. **V**hat shall we then say? Are the sons of men, in whom such strong desires and longings after blessedness are implanted left without all possible means of attaining that in which rationally appetites may acquiesce? God forbid. *They shall be abundantly satisfied, with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures: so David to God concerning such as put their trust under the shadow of his wings. Creature-comforts are but lean blessings in comparison, there is a fatness in Gods house, such as satisfies, and that abundantly. They afford but drops, Christ a river of pleasures. Look as when an Army of men comes to drink*  
at

at a mighty river, a *Jordan*, a *Thames*, Exerc. 2. they all go satisfied away, none complaining of want, none envying another, because there was water enough for them all: whereas had they come to a little brook there would not have been found enough to quench the thirst of every one. So here. The creatures are small brooks that have but a little water in them, yea *broken cisterns that hold no water*: No wonder if souls return empty from them. But Christ hath a river for his followers, able to give them all satisfaction. We must not expect more from a thing then the Creatour hath put into it. He never intended to put the virtue of soul-satisfying into any mear creature, but hath reserved to himself, Son and Spirit the contenting of spirits as a principall part of divine prerogative. To such as expect it elsewhere, that person or thing they rely upon may say as *Jacob* did to *Rachel*, *Am I in Gods stead?* Jerem. 2. 13.

§. 2. Certain it is that none can

Aph. 1.

*Neque enim  
facit beatum  
hominem nisi  
qui se in homi-  
nem Deus.*

Aug. epist. 52.

Heb. 1. 3.

*Ad imaginem  
Dei facta ani-  
ma rationalis  
ceteris omnibus  
occupari potest,  
reperi non po-  
test. Bernard.  
Serm. de bo-  
nis deserend.*

make our souls happy but God who made them, nor any give satisfaction to them but Christ who gave satisfaction for them. They were fashioned at first according to the image of God, and nothing short of him who is stiled *the brightness of his Fathers glory, and the express image of his person can replenish them.* As when there is a curious impression left upon wax, nothing can adequately fill the dimensions and lineaments of it but the seal that stamped it. Other things may cumber the minde, but not content it. As soon may a trunck be filled with wisdom as a soul with wealth; and bodily substances nourished with shadows, as rationall spirits fed with bodies.

Whatsoever *goodness* creatures have is *derivative*, whatsoever *happiness* they enjoy stands in reduction to the *Originall* of their being. The *motion* of immortall souls is like that of celestially bodies purely *circular*. They rest not without returning back to the same point



point from whence they issued, which Exerc. 2. is the bosome of God himself. Fishes are said to visit the place of their spawning yearly, as finding it most commodious for them; and sick patients are usually sent by physicians to their native soil, for the sucking in of that air from which their first breath was received. Heaven is the place where souls were produced; the spirit of man was at first breathed in by the *Father of spirits*, and cannot acquiesce till he be enjoyed, and heaven in him.

§. 3. Witness was born to this truth by the *Amen*, the faithfull and true witness, when speaking of those whom the Father had given him, he uttered that remarkable assertion, *This* John 17.3. *is life eternall that they may know thee, and Jesus Christ whom thou hast sent.* Also when he made his followers that promise of rest, *Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, &c. and* ye

Matth. 11.28,  
29.

Aph. 1. *ye shall finde rest to your souls. God would not rest from his works of creation till man was framed: Man cannot rest from his longing desires of indigence till God be enjoyed. Now since the fall God is not to be enjoyed but in and through a Mediatour: Therefore when any man closeth with Christ, and not till then, he may say with the Psalmist, Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. That which the King of Saints testified will be most readily attested by all his loyall subjects. Enquire of such as are yet militant upon earth, wherein their happiness consists, the answer will be in their having fellowship with the Father, and with his Son Jesus Christ. Let those who are triumphant be asked what it is that renders their heaven so glorious, their glory so incomprehensible, ye shall have no other account but this, it is because they have now attained a complete fruition of that allsufficient, allsatisfying, ever-blessed and*

1 John 1. 3.

and ever-blessing object *God in Christ*. Exerc. 2.

§. 4. Nor can it easily be denied by such as consider that in this object there is found a *threesfold fulness*, opposite to the *threesfold vanity* in the creatures, which I discoursed of before. First a fulness of *utility* opposite to their *unprofitableness*. Infinite goodness extends it self to all cases and exigents without being limited to particulars, as created bonity is. Hence in the Scripture *God* and *Christ* are compared to things most extensive in their use, and of most universall concernment. Philosophers look at the *Sun* as an universal cause: *Christ* is called *the Sun of righteousness* by the Prophet; and *The Lord God*, saith the Psalmist, *is a Sun and shield*. In a Tree the root beareth the branches, and the branches fruit. *Christ* is both root and branch. A root in *Isaiah*, *In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious*. A branch in  
E Zecha-

Malac. 4. 2.

Psal. 84. 11.

Isa. 11. 10.

- Aph. 1. Zechariah, *Behold I will bring forth my*  
 Zech. 3. 8. *servant the Branch.* In a building the  
 foundation and corner-stone are most  
 considerable in point of use. Christ is  
 both. Thus saith the Lord God, *behold I*  
 Isa. 28. 16. *lay in Sion for a foundation a stone, a tried*  
*stone, a pretious corner-stone, a sure founda-*  
*tion.* In military affairs what more  
 usefull for offence then the sword, for  
 defence then the shield? The Lord is  
 both. Happy art thou O Israel who is like  
 Deut. 33. 29. *unto thee O people? saved by the Lord the*  
*shield of thy help, and who is the sword of*  
*thine excellency.* In civill commerce mo-  
 ney is of most generall use for the ac-  
 quiring of what men need, of which  
 Eccles 10. 19. Solomon therefore saith *It answereth all*  
 - *Quicquid* *things* ( whence it is that worldlings  
*nummis presen-* *look at a full chest as having a kinde*  
*tibus opta, &* *of Deity in it, able to grant them what-*  
*v n. 2. clausum* *soever their hearts desire ) of God in*  
*possidet arca* *Christ it is most true.* He onely can an-  
 Provem. Petron. *swer all the desires, all the necessities*  
 Arbir. *of his people; and is accordingly said*  
*to be their silver and gold as Junius ren-*  
*ders*



ders the place in *Job*. To him a soul may not onely say as *Thomas* did, My Lord and my God, but as another, *Deus meus & omnia*, My God and my all.

Exerc. 2.  
*Job. 22 25.*  
*Erit Omnispo-*  
*tens lectissi-*  
*mum aurum*  
*tium, & ar-*  
*gentum, vi-*  
*resque tibi.*

§. 5. Secondly a fulness of truth and faithfulness opposite to their deceit. The creatures do not, cannot perform whatsoever they promise, but are like deceitfull brooks, frustrating the thirsty travellers expectation. We reade of *Semiramis* that she caused this Motto to be engraven upon her tomb, *If any King stand in need of money, let him break open this monument.* *Darius*, having perused the inscription, ransacks the sepulchre, finds nothing within, but another writing to this effect, *Hadst thou not been unsatiably covetous, thou wouldest never have invaded a monument of the dead.* Such are all the things of this world. They delude us with many a promising Motto, as if they would give us hearts ease; but when we come to look within, instead of contentment, afford us nothing but conviction

- Aph. 1. of our folly in expecting *satisfaction* from them. With God it is otherwise.
- Heb. 10. 23. *He is faithfull that promised*, saith the A-
- 1 Thess. 5. 24. *postle; And again, Faithfull is he that calleth you, who also will do it. I am the way*, saith Christ of himself, *the truth and the life*. In him beleevers finde not less, but more then ever they looked for; and when they come to enjoy him completely are enforced to cry out, as
- 1 Kings 10. 7. *the Queen of Sheba did, The half was not told me.*

- §. 6. Thirdly a fulness of *unchang-  
ableness* opposite to their *inconstancy*.
- Mal'ac. 3. 6. *This God challengeth to himself, I am the Lord, I change not; And Jesus Christ is said to be the same yesterday, and to day, and for ever. Another Apostle, speaking of the father of lights, from whom descends every good and perfect gift, (therein al-  
luding, as Heinſius conceives, to the High Preist his Urim and Thummim, that is lights and perfections; to Urim in these words father of lights, to Thummim in these Perfect gift) tells*

us that with him is *no variableness neither shadow of turning*. The metaphor is thought by some to be borrowed from the art of painting, wherein pictures are first rudely shadowed; then drawn to the life. In the creatures we finde a full draught and lively pourtraiture of mutability; but not so much as the rudiments of a draught, as the least line or shadow of it in God and Christ.

Exerc. 3.

Τῆς τοῦ Θεοῦ ἀσφα-  
λεια.

Pareus in loc.

### EXERCITATION 3.

Two conclusions from Psalm 73. 25, 26. *The Psalmists case stated. The frequent complication of corporal and spiritual troubles. How God strengtheneth his peoples hearts against their bodily distempers; how under discouragements of spirit. The secret supports of saving grace. What kinde of portion God is to the Saints. A congratulation of their happiness herein.*

§. 1. **F**ROM that patheticall passage in one of the Psalms, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth; but God is the strength*

Psalm. 73.  
25, 26.

E 3 of

Aph. 1. *of my heart, and my portion for ever. these two conclusions may be raised.*

1. There is no person or thing in heaven or earth short of God in Christ to be looked upon and desired as our utmost good.
2. The fruition of God in Christ is able to make and to continue a man happy even in the midst of utmost extremity.

The former I have treated of in the foregoing exercitations, intending to handle the latter in this. That I account an utmost extremity as to kinde, ( though as to degrees it may be either more intense or more remiss ) when there is a complication of sufferings both in body and minde at once. Such was the Psalmists case here. It is not flesh alone, or heart alone, but *my flesh and my heart*, in conjunction, both *failed him* at one and the same time. Such is the sympathy of soul and body, that when it fares ill with one, the other commonly is disturbed. If the soul be  
in



in an agony, the body languisheth. Exerc. 3.  
 Satans buffeting *Paul* with blasphemous thoughts, as some conceive, proved *a thorn to his flesh*. On the other side, if the outward man be tormented, the inward is wont to be dismaied, even to failing of heart. The *Stoicks* indeed, those magnificent boasters, talk of an *Apathie*, and *Plutarch* tells us that *Agésilas*, when he lay sick of the gout, and *Carneades*, who came to visit him, observing what pains he conflicted with, was about to leave him as one not in case to be spoken to, bad him stay, and pointing at once to his own feet and to his heart said, *Nothing comes from thence hither*; as if his minde were no whit disquieted for all the sufferings of his flesh. But far better men then any of them have born witness to the contrary. *Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.* So *Paul*. *David* in one of his *Psalms* thus, *O Lord heal me, for my bones are vexed;*

2 Cor. 12. 7.  
 σκόλοψ τῇ  
 σαρκί.

*Mane Carneades, Nihil enim illinc hac pervenit.*

2 Cor. 7. 5.

Psal. 6. 2, 3.

Apor. 1. vexed; my soul also is sore vexed. In another thus, *There is no soundness in my flesh; I am feeble and sore broken, I have reared by reason of the disquietness of my heart.*

Psal. 38 7, 8.

§. 2. But as when Peter walking upon the waves, and perceiving how boisterous the winds were, began to sink, Jesus immediately stretched forth his hand and caught him: So when the Psalmists *flesh and heart failed*, God even then was *the strength of his heart*; according to the Original *The rock of it*. Rocks are not more fortifying to Cities and Castles built upon them, then God is to his peoples hearts. A sincere beleevers soul is therefore assimilated by our Saviour to an *House founded upon a rock*; which was every way assaulted, in the roof by rain descending upon that, in the foundation by *floods* washing upon it, in the walls by *winds* blustering against them; and yet stood because it was strong, was strong because founded on a rock.

Such

Matth 7. 25.

Such a rock is our God, and that even Exerc. 3. in such a case as hath been described.

§. 3. *Hezekiah* whom God had Ia. 38. 1. chosen to life, was sick unto death. *Lazarus* whom Jesus loved, sickned John 11. 3. and died. *Timothy* had his often infir- 1 Tim. 5. 23. mities. The Psalmists flesh failed him, or, to speak in *Pauls* phrase, his out- 2 Cor. 4. 16. ward man perished; yet God meanwhile was the rock and strength of his sick servants heart. First by preserving therein an expectation of such fruit as saints use to reap from such tryals. Fruit which relates partly to sin and partly to grace. To sin by way of cure. Diseases when sanctified drain the inward as well as the outward man, and help to spend out the bad humours of both. Sicknes (saith *Isidore*) woundeth the flesh, but healeth the minde; is the bodies malady, but the souls medicine. For instance, weakness kills the itch of worldliness. Let pleasure open all her shops, and present a sick man with her choicest

*Adversa corporis remedia sunt anime. Aegritudo carnem vulnerat, mentem curat. Isidor. 1 b. 3. de Summ. bono.*

Aph. 1. rarities: Let Mammon bring forth all his bags and gingle them in his ears; produce all his Crowns, Sceptres, Mitres, and lay them at his feet, how ready will he be to cry out, *Away with them.* Behold I am at the point to

Gen. 25. 32. die ( as *Esau* once reasoned ) and what can these vanities profit me? The like may be said of self-confidence and pride which are also frequently antidoted by diseases. A special end ( as *Elibu* tells *Job* ) which God aims at in his chastening with pain is to *hide pride from man*, that is, to remove it, as what we hide is removed out of sight.

Job 33. 17.

Ab. Scultetus  
Idem Concion.  
in Maix cap. 9.  
pag. 137 In  
agene Inuicibilis  
fimi titulum  
agnosce e no-  
lebat, &c.

A Christian Emperour, one of the *Ferdinands*, when his Chaplain *Matthias Cittardus* came to visit him as he lay upon his death-bed, and according to the mode of the Court styled him *most Invincible Emperour*, finding himself overcome with sickness, would not admit of that compellation, but charged him not to use it more: whereupon the Chaplain made his next address



dress on this wise, *Go to dear brother Ferdinand, endure hardship as a good souldier of Jesus Christ.* Exerc. 3.

§. 4. Next to Grace, in point of growth. The rise of grace is sometimes occasioned by a sore disease. *Beza* tells us of himself, that God was pleased to lay the foundation of his spiritual health in a violent sickness which befell him at *Paris*. The growth of grace is always promoted when God makes use of this means. It is not more usual with children to shoot up in length, then with Christians to wax taller in grace in or after a sickness. See it exemplified in the famous Protestant Divines: *Olevian* said upon his death-bed, *In this disease I have learned to know aright what sin, and what the majesty of God is. Rollock* upon his, *I am not ashamed to profess that I never reached to so high a pitch in the knowledge of God, as I have attained in this sickness. Rivet* upon his, *In the space of ten days since I kept my bed, I have learned more, and made greater pro-*

*Morbus iste  
vere sanitatis  
principium, &c.  
Epist. præfix.  
Confessioni.*

*Mel. Adam. in  
vitis Germ.  
Theol. p. 601.*

*Idem in vitis  
Exteriorum.  
pag. 189.*

*Dauberi Orat.  
funeb. in ex-  
cessum An-  
dree Riveti  
pag. 90.*

Aph. 1. *gress in Divinity, then in the whole course of my life before.*

§. 5. Secondly by infusing and exciting a principle of Christian patience, which is therefore able to support and strengthen the heart when Philosophical Stoical patience cannot do it; because it self is strengthened from such divine Topicks, as Philosophy knows but little, if any thing, of. I shall instance in two, The pains of hell deserved by us, and the pains of Christ endured for us. Well may the consideration of Hell-torments due to us all, as being by nature children of wrath, conduce to the working of patience in us under these petty sufferings in comparison. For what are these rods to those scorpions? A feaver to those everlasting burnings? The stone or gout to that fire and brimstone? A sick-bed to Hell, where the fit never goeth off, *the fire never goeth out, the worm never dyeth?* So also when upon our beds of sickness we think of that garden

Mark 9.44.

den wherein Christ lay prostrate upon the ground, in our fits of his Agony, in our sweats of his water and blood; the consideration of his torments, and of our interest in them, may well mitigate the sense of our present sufferings, if not wholly swallow them up, as *Aarons* rod devoured those of the magicians. Art thou afflicted with sore pain in this or that part? He had hardly any member free. Are thy spirits feeble and faint? His very *soul was exceedingly sorrowfull even unto death*. Dost thou cry *My God, my God, why hast thou afflicted me?* Jesus cried with a loud voice, *My God, my God, why hast thou forsaken me?*

Exerc. 3.  
Matth. 26. 38.

Matth. 27. 46.

§. 6. Yea but how manifest soever it be that when the *flesh* faileth the *heart* may be strengthened, how the *heart it self* should fail and yet be strengthened is not so evident. I am therefore to make it appear in the next place; that these two clauses, *My heart faileth*, and *God is the strength of my heart*, may both

Aph. 1.

be verified at once without a paradox in different respects. By reason of remainders of unbelief in the most regenerate on this side heaven, when Satans temptations shall strike in with their corruptions, holy men may be induced in a fit of dejection because the Lord hath *cast them down*, to conceive and say he hath *cast them off*. David once

Psal. 27. 13.

said, *I had fainted, unless I had beleaved to see the goodness of the Lord in the land of the living*. Such fainting flows from not beleaving; such unbelief is much fomented by not considering that ( as no outward blessing is good enough to be a signe of eternal Election, seeing God often filleth their bellies with hid treasure, who treasure up to themselves wrath against the day of wrath, so ) no temporall affliction is bad enough to be an evidence of Reprobation; seeing the dearest son of Gods love

Isa. 53. 3.

*was a man of sorrows, and acquainted with grief*. Yet may the same heart at the same time be strengthened from

another



another cause, namely God, who easily can, and usually doth supply such effectual grace as is able to keep the head above water, when the rest of the body is under it, able to preserve the Spouse in a posture of *leaning upon her beloved* in a wilderness; to make one with Abraham *believe in hope against hope*, and say with Job, *Though he kill me, yet will I trust in him.* Faith can support when Nature shrinks; call God father when he frowns; and make some discovery of a sun through the darkest cloud. When it sees no *light* it may feel some *influence*, when it cannot close with a promise, it may lay hold upon an attribute, and be ready to make this profession, “ Though both  
“ my flesh and my heart fail, yet divine compassions fail not. Though  
“ I can hardly discern at present either  
“ sun, or moon or stars, yet will I cast  
“ anchor in the dark, and ride it out  
“ till the day break. Time was when *Jonah* said, *I am cast out of thy sight*, but  
added

Exerc. 3.

Cant. 8. 5.

Rom. 4. 18.

Job 13. 15.

Jonah 2. 4, 7.

Aph. 1. added with the same breath, yet will I look again toward thy holy temple; and presently after, when my soul fainted within me, I remembred the Lord, &c.

*Quæcumque me  
angustia corpo-  
ris aut animæ  
urunt, Tu meo  
animo es robur,  
dum te æternam  
mihi heredita-  
tem fore spero.  
Simmus in  
Psal. 73.*

§. 7. The connexion of these words in the psalm *My heart faileth, but God is the strength of my heart, and my portion for ever*, may seem to imply some such thing; to wit. that in times of languishment, God affords a strengthening support in secret by encouraging a beleever to wait upon himself as his portion for ever, notwithstanding all his sufferings for the present. There can be no better, or more sovereign cordiall then this, if we consider the futableness, and sufficiency of God to this purpose. In the choice of a portion as of a wife, fitness is chiefly to be regarded; she is a wife indeed, who is a *meet help*, that a portion indeed, which is *sutable* to the soul of man. God onely is so. For the soul is a *spirituall* and *immortall* substance, therefore to her worldly accommodations are

un-

unsuitable, because they are, most of Exerc. 3.  
*them corporeall, All of them temporall.*

But God who is a Spirit, and who *onely* John 4.24.  
*hath immortality*, fits her exactly in both  
 respects. The uncreated Spirit becomes  
*a portion for ever* to this his everlasting 1 Tim. 6. 16.  
 creature. As for sufficiency, the souls  
 appetite is too vast for any creatures  
 to fill up the measure of its capacity:  
 but when she hath once pitched upon  
 God *self-sufficient* in his being, *all-suffi-*  
*cient* in his communications, she then  
 hath enough, and is ready to profess  
 with David, *The Lord is the portion of* Psal. 16. 56.  
*mine inheritance and of my cup: the lines*  
*are fallen unto me in pleasant places, yea I*  
*have a goodly heritage.* Indeed what can  
 one wish in an heritage that is not to  
 be found in God? Would we have  
 large possessions? He is immensity. A  
 sure estate? He is immutability. A  
 long term of continuance? He is E-  
 ternity it self. I shall therefore shut up  
 this with a serious congratulation to  
 the Saints, and an high applause of  
 G their



Aph. 1. their blessedness. Happy, thrice happy you, dearly beloved in the Lord, because when those men of the world which have their portion in this life, as David speaks, part with theirs (as they must all do at death, if not before) you are led to a fuller fruition of your portion. Theirs at the best is but some good blessing of God, that will in time be taken from them; yours is the good God himself, blessed and blessing you for ever. He is so at present, and he will be so to all eternity; A portion of which you can never be plundered. Impoverished you may be, but not undone; discouraged, but not disinherited. Your flesh perhaps, yea and your hearts too may fail, but God will be the strength of your hearts, and your portion for ever. I shall add no more, but onely remind you of what is written in the hundred fourty and sixth Psalm, *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.*

Quil potest eo  
esse felicitas cui-  
jus efficitur suus  
conditor censu:  
Et hereditas  
ejus dignatur  
esse ipsa Divi-  
nitatis Prosper  
de vit. con-  
templat. lib. 2.  
cap. 16.

Psal. 146. 5.



EXERCITATION 4.

The first Inference grounded upon Isaiah 55.1,  
2. by way of invitation, backed with three  
encouragements to accept it, viz. *The fulness  
of that soul-satisfaction which God giveth, the  
universality of its tender, and the freeness of its  
communication. The second by way of expositu-  
lation, and that both with worldlings and saints.  
A conclusion by way of soliloquy.*

§. 1. **I**N the synagogues of old upon  
the eighth day of the Feast of Ta-  
bernacles, called by the Jews *Hosanna*  
*Rabbah* the great *Hosanna*, and by the  
Evangelist, *The last day, the great day of* Jos. 7.37.  
vid. Ludov. de  
Dicu in lcc.  
*the feast*, four portions of Scripture  
were wont to be read. viz. The close  
of the fifth book of *Moses*, called *Deu-  
teronomy*, the last words of the Prophet  
*Malachy*, the beginning of *Joshua*, and  
that passage concerning *Solomons* rising  
up from his knees after his prayer, and  
blessing the people with a loud voice  
in the eighth chapter of the first book  
of *Kings*. Then did Jesus, who was  
the end of the Law and the Prophets,  
G 2 the

Aph. 1. the true *Joshua* and *Solomon* stand up  
 John 7.38. saying, *If any man thirst, let him  
 come unto me and drink. He that beleeveth  
 on me, as the scripture hath said, out of his  
 belly shall flow rivers of living water. But  
 why did he then speak of waters? Tre-*  
 Annot. in loc. *mellius* giveth this account of that out  
 of the *Talmud*. The Jews, saith he, up-  
 on that day used with much solemnity  
 and joy to fetch water from the ri-  
 ver *Siloah* to the Temple, where being  
 delivered to the Priests, it was by them  
 poured upon the altar, the people in  
 the mean time singing out of *Isaiah*,  
 Isa. 12. 3, *With joy shall ye draw water out of the wells  
 of salvation.* Our Saviour therefore to  
 take them off from this needless, if not  
 superstitious practise, telleth them of  
 other and better waters, which they  
 were to have of him, according to  
 what he had elsewhere said by the mi-  
 nistry of the same Prophet in these  
 most emphatical words, *Ho every one  
 that thirsteth come ye to the waters; and he  
 that hath no money, Come ye, buy and eat;*  
 yea.

*yea Come; buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?* Words that, besides an intimation of the fore-mentioned truths concerning the creatures inability, and the sufficiency of God in Christ to satisfie souls, clearly hold forth a double improvement thereof, one by way of *invitation*, the other by way of *expostulation*.

§. 2. The *Invitation* is set on with vehemence and importunity, *Ho come*, but as not content with that, he doubleth it, *yea Come ye*, and tripleth it, *yea Come*. Not *Come* and look on, or *Come* and cheapen, but *Come and buy*, *buy and eat*. They may be rationally said to *Come* who frequent the Ordinances, wherein Christ is usually to be found; They to *buy*, who part with somewhat, are at some cost and pains in pursuit of him; They to *eat*, who feed on him by a lively faith. Careless wretches will not so much as



Aph. 1. vouchsafe to Come, by reason of their oxen, or farms, or some other impediment, the Lord must have them excused. Formal professors Come indeed, but refuse to Buy, will lay out no serious endeavours in searching the Scriptures and their own deceitfull hearts, but are merely superficial in such undertakings. Temporary beleevers (whose hearts are really, though not savingly wrought upon) seem to have bought, yet do not eat, for want of that spirit of faith, which ingrafts men into Christ, and makes them as truly one with him as the body is with the meat it feeds upon. Want we encouragements to accept of this *invitation*? The place it self presents us with three.

§. 3. One from the fulness of that satisfaction which is here tendered under the metaphors of *water, wine, milk, and bread*: the last whereof is implied partly in those terms of opposition, *For that which is not bread*, as if he had said,



said, ye might have had that of me Exerc. 4.

which is bread indeed, partly in the verb *Eat*, which cannot so properly be applied to any commodity here mentioned, *water, wine, and milk* being liquids, as to *bread*. Now there is somewhat in Christ to answer each of these.

*His flesh* is bread, *his blood* is wine, *his Spirit* is waters, *his doctrine* is milk, John 6.51.  
Matth. 26.28,  
29.  
John 7.38,39.  
1 Pet. 2.2.

But because I conceive the Holy Ghost in this place doth not so much intend a parallel of these, as a declaration of that sufficiency which is to be found in Christ and his benefits for saving to the utmost of all those that shall come unto God by him; I shall onely pitch upon that consideration, and by adding unto this a like place in the *Revelation*, briefly demonstrate from them both how all-sufficient a Saviour he is. This in *Isaiah* holds forth somewhat proper to every sort of true believers. *Milk* for babes, *water* for such as are young and hot, *wine* for the aged, *bread* for all. The other is that of Christ

*Vinum Lac  
senum.*

Aph. 1.

Rev. 3. 18.

Christ to the Angel of the Church of Laodicea, *I counsel thee to buy of me gold tried in the fire that thou maist be rich, and white raiment that thou maist be clothed and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou maist see*, where he commends his gold for such as is tried in the fire, his raiment for such as will take away shame, and his eye-salve for a special vertue to make the blinde see. Take them together, and there is in them enough to supply our principal defects, viz. *unbelief in the heart* for which there is here *gold tried in the fire*, where by we may probably understand the grace of faith, concerning which we read in Peter, *That the tryal of your faith, being much more pretious then of gold that perisheth, though it be tried with fire, might be found unto praise. And unholiness in the life*, for which there is the white raiment, if by it we understand inherent righteousness, according to that in the Apocalypse, *To her was granted that she should*

1 Pet. 1. 7.

Rev. 19. 8.

should be arraigned in fine linen, clean and white, for the fine linen is the righteousness of the saints. Lastly Ignorance in the minde, for which there is his Eye-salve to remove it, according to the Apostles prayer for his Ephesians, that God would give them the spirit of wisdom and revelation, the eyes of their understanding being enlightned &c.

Ephes. 1. 17,  
18.

§. 4. A second encouragement is from the universality of this offer. *Ho every one that thirsteth come*; so he do but thirst he shall be welcome, how unworthy soever he may be in other respects. He will give grace to the thirsty, who enables them to thirst after grace. Christ is far from turning such persons away; yea but for such he would have no customers in the world; his commodities must lie by him dead for want of vent; seeing others will not take them off, but leave them still upon his hand, as things in which they see no need, have no esteem of. This let all men know for certain, that such as

Dabit desiderant  
gratiam,  
qui dat gratiam  
desiderant.

H

thirst



Aph. 1. thirst so as to come, come so as to buy, buy so as to eat, will never have cause to repent of their bargain. I have somewhere read of a great Commander, who being extremely tormented with thirst, sold himself and his Army into enemies hands for a draught of cold water; which when he had drunk he repented and said. *Oh quantum ob quantum!* *How very little is that for which I have parted with so very much!* Beleevers may take up the like words, but in a far different sense: O how much grace, how much happiness have I got for a little thirsting, a little trusting in Jesus Christ!

§. 5. A third from the freeness of communication, amply declared in this clause, *Come, buy wine and milk without money and without price.* In the place hitherto insisted upon, the word *money* occurs thrice, twice in the first verse and once in the second, but not in the same signification. In the first it is clearly interpreted by *price* and signifies



signifies *merit*; They are said to have Exerc. 4.  
 no money, who being conscious to  
 themselves of their having nothing of  
 their own to answer divine justice  
 with, to fetch them in pardon, peace  
 and righteousness, wholly disclaim all  
 self-sufficiency, and come unto Christ  
 as to one that expects not to *receive*  
 but to be *received*; looks for little or  
 nothing from us but that we be no-  
 thing in our selves, desirous to have  
 all from him, and to partake of his  
 fulness grace for grace. In the second  
 it is expounded by labour, and denotes  
 industry. Men are said to spend mo-  
 ney for that, which they lay out their  
 pains about. *Money answers all*, saith the  
 Preacher: The Heathens have a pro-  
 verb which ascribes as much to la-  
 bour. We say not with them, that God  
 sells his benefits to us for our pains;  
 but this we acknowledge, he giveth  
 them so as to require our industry  
 about them. Yet is not this any pre-  
 judice to the freeness of his grace, or

*Eccles 10. 19.*

*D. i. laboribus  
omnia vendunt.*

Aph. 1. any contradiction to that clause *Buy without money and without price*, because our labour can no way merit his blessings. As when a Schoolmaster teacheth a boy *gratis*, the youth cannot possibly attain to learning unless he be industrious, and take pains at his book; but it doth not therefore cease to be free on the teachers part, because the learners pains are required. So it is here.

Yet some in all ages have been so vain as to dream of bringing their money with them whenever they come; I mean that, which if not in it self, yet in their opinion seems to deserve what they come for. So the Pharisees of old, and the Papists of late. Inso-much as *Cornelius à lapide* in his comment upon this very place, which maketh altogether for the contrary doctrine, countenanceth the popish tenents of free-will and merit of congruity. So Elephants, they say, are wont before they drink to bemud the  
water

*Emptio est dispositio liberi arbitrii.*

*Emptio est dispositio non condigno, sed congruo.*

water, which, if it were suffered to remain clear, would discover their deformity to them. Exerc. 4.

§. 6. I proceed to the Expostulation contained in the next words, *Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?* Words applicable both to worldlings, and to such beleevers as have not yet got clear of the world. First to worldlings, who manifestly spend not their money onely, but their souls for that which is not bread. In the Lords prayer *Bread* is put for all necessaries, and used in the Lords supper to signifie the absolute necessity of receiving Christ, by whom spiritual life is supported, as the natural life is by bread. Now the accommodations doted upon by men of the world, and often purchased with the loss of salvation are justly said not to be bread, because they are neither absolutely necessary to be had, nor able to support such as enjoy them. *A mans life,* saith

Aph. 1. our Saviour, *consisteth not in the abundance of the things which he possesseth.*  
 Luke 12.15. Wealth indeed is an accessory good, but no necessary blessing. None are made really happy by it ( though Latiniſts uſe the ſame word *Beatus* to ſignifie both rich and bleſſed ) A Chriſtian may be happy without it; really happy, yea and really wealthy too, for he is abundantly rich that poſſeſſeth Chriſt in the miſt of poverty; and doth not make treaſure his God, as the ſervants of Mammon do, but God his treaſure.

*Aſſatim dives  
eſt qui cum  
Chriſto pauper.*

Cornel. à la-  
pide Com-  
ment. in Iſa.  
55.2.

§. 7. Furthermore, as the expreſſion there is, *They ſpend their labour for that which ſatiſfieth not.* A late Jeſuite tells us a ſtory of a feaſt made in Germany by a certain Magician for Noble men, who whileſt they ſate at table with him received good content, and ſared to their thinking very deliciouſly, but when they departed found themſelves hungry, as if they had eaten nothing at all: which indeed

was



was their case; if the Jesuites relation Exerc. 4.  
of the magicians art and fact may be  
credited. Such entertainment doth this  
present world afford its principal  
guests. They are not fed with satisfy-  
ing substances, but with deluding sha-  
dows rather. Surely every man walketh in  
a vain shew, surely they are disquieted in  
vain. David speaks it of such as heap  
up riches: of whom also Solomon saith,  
*The rich mans wealth is his strong city, and*  
*as an high wall in his own conceit.* A strong  
city in his conceit, but indeed a castle  
in the air. One that applies the scaling  
ladders of Scripture and reason to such  
walls, may easily climb so high as to  
reach and pull down those ensignes of  
vanity, which makes such a flourish on  
the battlements thereof. Sooner shall  
men gather grapes of thorns and figs  
of thistles, then finde that a fountain  
of all good to any soul, the love where-  
of Paul hath branded *for the root of all*  
*evil. It drowns in perdition;* how can it  
then crown with happiness? Oh that  
ever

Psal. 39. 6.

Prov. 18. 11.

1 Tim. 6. 9. 10.

Aph. i. ever so rich an heir, as the soul of man, should *run away* with so servile a thing as money is, or give the least consent to a match so far below her birth and breeding!

§. 8. Let authority be added to wealth, and great honours to great revenues, yet will the product of both sums be not soul-satisfaction and blessedness, but vanity and vexation of spirit. How often is the sword put into mad mens hands, the bramble advanced to rule over better trees, and walls of mud shined upon while marble pillars stand in shade? How often do goats clamber up the mountains of preferments whilest the poor sheep of Christ feed below? yea how often is greatness acquired by base, and confounded by weak means? Flattery held *Abjolons* stirrup. He that is every ones master now, was a while since at every ones service. Well might *Stella* call *Ambition*, *Charities* ape; for it also beleeveth all things, hopeth all things,

yea

*Ambitio te ad dignitatem nisi per indigna non ducit.* Senec. Natural. quæst. in Præfat. lib 1.

*Ambitio charitatis simia. Charitas patiens est pro æternis, ambitio pro terrenis.* Didac. Stella de Contemptu mundi part. 1. pag. 83.

yea and beareth all things too till what Exerc. 4.  
 it hoped for be attained, then grows  
 intolerable it self. It may further be  
 observed that God usually taketh a  
 course to break the staff of such pride  
 by confounding the power of worldly  
 Potentates, not with Lions and Tigres,  
 but as *Pharaohs* of old, by frogs and  
 lice. The Apostle I remember saith *An*  
*Idol is nothing*, and yet the silversmiths  
 cried out, *Great is Diana of the Ephesians*.  
*Diana* then was a great nothing. Such  
 are those men of place idolized by  
 common people, when the Lord be-  
 gins to blow upon them in his wrath,  
 like those nobles of *Idumea* concerning  
 whom *Isaiah* said, *All her Princes shall* Isa. 34:22  
*be nothing*.

§. 9. Secondly, as for those saints  
 whose wings are still somewhat clog-  
 ged with the birdlime of this world, I  
 humbly desire them to consider, how  
 ill it becomes the offspring of heaven  
 to go licking up the dust of this earth,  
 the womans seed to content it self with

- Aph. 1. the serpents food ; Any one of the posterity of *Japhet*, after he hath been perswaded into the tents of *Sem*, to bring on himself *Canaans* curse , *A servant of servants shalt thou be*, by subjecting his soul to that , which God made to serve its servant the *body*. Verily if this present world, or any thing in it be over precious in thy sight, O Christian, thou art become vile in the eyes of God, yea in thine own : for none can set an high price upon things without him till he have first undervalued his soul. Time was when Satan shewed our Saviour all the kingdoms of this world, and the glory of them. If ever the world appear unto thee temptingly glorious, suspect it for one of Satans discoveries. Sure I am the Scripture useth diminishing terms when it speaks of creature-comforts; as in styling the pomp of *Agrippa* and *Bernice* much phansie, no reality; in calling mens temporal estates *this worlds goods*, not theirs but the worlds, *deceitfull* and *uncertain* riches, *thick clay*, and *dust* of

*Cujus anima in oculis ejus est pretiosa, in ejus oculis mundus est parvus. Dicitur Hebræorum apud Buxto: f. in florileg. p. 225. Pecuniam habes? vel teipsum, vel pecuniam vilem habeas necesse est. Senec.*

Act. 25. 23.  
1 Joann. 1. 17.

Matth. 13. 22

1 Tim. 6. 17.  
Habak. 2. 6.  
Amos 2. 7.



*of the earth, winde, grass and the flower of* Exerc. 4.  
*grass, the least things, hardly things. So-* Eccles 5. 16.  
*lomon brings them down to the low-* James 1. 11.  
*est degree of entity, yea to nullity, say-* Luke 16. 10.  
*ing, Labour not to be rich, wilt thou set* 15.  
*thine eyes upon that which is not ?* Prov. 23. 4, 5.

§. 10. Let Diotrefes then say, It is good for me to have the preeminence, Judas, It is good for me to bear the bag; Demas, It is good for me to embrace this present world. But do thou, O my soul, conclude with David, *It is* Psal. 73. 28.  
*good for me to draw near to God.* Thou art now as a bird in the shell, a shell of flesh, which will shortly break, and let out the bird: This crazy bark of my body ere long will be certainly split upon the fatal rock of death; then must thou its present pilot forsake it, and swim to the shore of eternitie. Therefore, O everlasting creature, see and be sure thou content not thy self with a transitory portion. I do not Lord, thou knowest I do not. Of a small *handfull* of outward things I am  
 I 2 ready

Aph. I. ready to say, *It is enough*: but that which I long so passionately for is a large *heart full* of God in Christ. Thou art my *sun*, the best of creatures are but *stars*, deriving the lustre they have from thee: Did not thy light *make day* in my heart, I should languish for all them in a perpetuall *night* of dissatisfaction. There are within me two great gulfs, a minde desirous of *more truth*, and a will capable of *more good* then finite beings can afford; Thou onely canst fill them, who art the *first truth*, and the *chief good*. In thee alone shall my soul be satisfied as with marrow and fatness, and my mouth shall praise thee with joyfull lips.

Psal. 63. 5.

APHO-

APHORISME II.


We are conducted, to the fruition of God in Christ by Christian Religion, contained in the divine oracles of holy Scripture.

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EXERCITATION I.

*The safe conduct of Saints, signified by the pillar in Exodus, performed by the counsel of God himself, the abridgement whereof we have in the doctrine of Christian Religion. How that tends to blessedness.*

Exerc. I.

§. 1.  Here is no possibility of arriving at Blessedness without a safe conduct, nor at glory without guidance; No infallible guidance but by the counsel of God himself. All which the Psalmist is like to have had in his eye, when in his humble address to God he expresseth himself in this manner,

Aph. 2. *Thou shalt guide me with thy counsel,*  
 Psalm 73. 24. *and afterward receive me to glory.* The  
 husbands duty in relation to his wife  
 Prov. 2. 17. *is to be the guide of her youth.* Such  
 hath Christ ( one of whose names is  
 Isa. 9. 6. *Counsellour* ) been to his Church in for-  
 mer times, is at this day, and will con-  
 tinue to the end of the world. In  
 Exodus we meet with the history of the  
 Jewish Church, her youth, and her  
 strange manner of guidance; which  
 Nehem. 9. 19. *when the Levites in Nehemiah came to*  
*commemorate they do it thus, Thou in*  
*thy manifold mercies forsookest them not in*  
*the wilderness; the pillar of the cloud departed*  
*not from them by day to lead them in the*  
*way, neither the pillar of fire by night to*  
*shew them light, and the way wherein they*  
*should go.* It was not onely a seasonable  
 act of mercy to them in that age; but  
 may be looked upon as an emblem of  
 that safe conduct, which the Church  
 in all ages may expect from Jesus  
 Christ. For as in that cloudy-fiery pil-  
 lar there were two different substances  
 the



the fire and the cloud, yet but one pillar. So there are two different natures in Christ, his Divinity shining as fire, his Humanity darkening as a cloud, yet but one person. As that pillar departed not from them by day or by night, all the while they travelled in the wilderness. So whilst the Churches pilgrimage lasts in this world, the safe conduct of Christ by his Spirit and Ordinances shall be continued. But as at their entrance into Canaan, a type of heaven, the pillar is thought to have been removed, because not mentioned in the sequel of the story, and because when *Israel* passed over *Jordan* we read not of the pillar but the Ark going before them; So when the Church shall arrive at heaven, her resting place, the mediatory conduct of Christ is to cease, and the Ordinances, which are here of use, to disappear.

§. 2. Mean while this infallible counsel of God hath been most effectually

- Aph. 2. *fectually administred by the Prophets and Apostles, especially by Christ himself, whose words were such as led directly to everlasting blifs. Inſomuch*
- John 6.67,68. *as when Jeſus ſaid to the twelve will ye alſo go away? Peter answered him Lord to whom ſhall we go? Thou haſt the words of eternal life. As if he had ſaid, Go whither we will to other teachers, we ſhall be ſure not to meet with words of eternal life any where elſe. Such are proper to Chriffs ſchool taught onely by himſelf, and his under-officers: whereof one hath left this profeſſion upon record, That which we have ſeen and heard declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt. So the Diſciple whom Jeſus loved in his firſt epiſtle.*
- 1 John 1.3. *Another this, I take you to record this day, that I am pure from the bloud of all men: for I have not ſhunned to declare unto you all the counſel of God. So Paul in his valedictory ſpeech to the Elders of Ephesus.*
- Act. 20. 26, 27. *Which*

Which he could not have said, had not Exerc. 1.  
the doctrine he preached among them  
been sufficient to have led all his hear-  
ers to the fruition of God in Christ,  
and therein to complete happiness.  
That by the *counsel of God* he intended  
to decipher Christian Religion is ma-  
nifest, because that was the sum of all  
his ministry, as we finde him declar-  
ing elsewhere, *Having obtained help of* Act. 26. 22, 27.  
*God, I continue unto this day witnessing both*  
*to small and great, saying none other things*  
*then those which the Prophets and Moses did*  
*say should come: That Christ should suffer,*  
*and that he should be the first that should rise*  
*from the dead &c.*

§. 3. Counsel it is, and therefore  
styled sometimes *mystery*, and that a  
great one, *Without controversie great is* 1 Tim. 3. 16.  
*the mystery of godliness.* This *ευσχημα*, of Re-  
ligion, as others render it; meaning the  
Christian, an epitome whereof fol-  
loweth, *God manifest in the flesh* and 1 Cor. 2. 6, 7.  
*sometimes wisdom*, and that not among  
punies and novices, who see not into  
K the

Aph. 2. the depth of things, but among them that are perfect. Sometimes, The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory. Which made an ancient writer affirm, that the mysteries of our Religion are above the reach of our understanding, above the discourse of humane reason, above all that any creature can comprehend. Yea it will be found the Counsel of God himself, and not of man, if we do but consider a few of its materials; viz, principles above the reach of mans wit, A resurrection of the dead, a mysticall union of all beleivers among themselves and to their head; A Trinity of persons in one Essence; two Natures in one person; God reconciled to men by the blood, men to God by the spirit of Christ, with others of the like elevation. Doctrines contrary to the bent of mans will. As that of original sin, which represents him to himself as a childe of wrath, worthy, before he see the light, of being cast into outer darkness

ἡ πρὸς πάντας  
 τὰς ἀποκρυφίας,  
 ἡ ὁποία κατέταξε  
 ἡμεῖς ἐν τῇ κτίσει  
 τοῦ κόσμου τῆς  
 ἡμετέρας. Just.  
 Mat. t. Exposit.  
 fidei.



ness. And that of self-deniall, which Exerc. 1.  
 taketh him off from confidence in his  
 own abilities ; whereas proud Nature  
 challengeth a self-sufficiency, and will  
 hardly be content with less. Lastly,  
*Promises and threatnings beyond the line of*  
*humane motives and dissuasives*, exhibiting  
 to the sons of men , not temporal re-  
 wards and punishments onely, but *the*  
*gift of eternal life* and *the vengeance of*  
*eternal fire* : Things which not any of  
 the most knowing Law-givers and  
 Princes of this world did or could hold  
 forth , till the onely wise God was  
 pleased to reveal and urge them in the  
 sacred authentick records of Christia-  
 nity.

§. 4. Now Christian Religion pro-  
 motes our guidance to the fruition we  
 treat of these two ways, viz. by disco-  
 vering God in Christ, and by uniting  
 to him , the former it performeth as  
 Christian, the latter as Religion.

First as Christian it discovers God in  
 Christ, which other Religions do not.

**Aph. 2.** No man hath seen God at any time, the only begotten Son, which is in the bosome of the Father he hath declared him. So the Evangelist, or, as others think, the Baptist.

**John 1. 18.** All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit that God was in Christ &c. So the Apostle. The poor Pagan knoweth neither God nor Christ, but ignorantly turneth the truth of God into a lie, worshipping creatures; and in stead of Christ is directed by his Theology to the service of a middle sort of divine powers, called Dæmons, and looked at as Mediatours between the celestial Sovereign Gods, whom the Gentiles worship, and mortal men. The modern Jew acknowledgeth the true God of his fathers *Abraham, Isaac* and *Jacob*, but owneth not *Jesus* the son of *Mary* for the true Christ; yea disowneth him so far, as not onely to expect another *Messias*, but (if writers deceive us not) to blaspheme and curse him.

See *M. Mede*  
his *Apostase of*  
the latter times.  
pag. 9, 10, &  
sequent.

him and his followers. The deluded Mahometan confesseth one God, the Creatour of heaven and earth; yea conceiveth so well of the Lord Jesus, as not to suffer any Jew to take up the profession of a Musulman, till he have first renounced his enmity against Christ: yet will neither acknowledge his satisfaction, upon which our salvation is founded, nor his Divinity by vertue whereof that satisfaction is meritorious. Whereas the true and pious Christian is by his Religion taught to say with *Paul*, in direct opposition to all the three forementioned sects, *We know that an Idol is nothing in the world; and that there is none other God but one. For though there be that are called Gods, whether in heaven or in earth (as there be Gods many and Lords many) yet to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* <sup>1 Cor. 8. v. 4, 5, 6.</sup>

§. 5. Secondly as Religion, (a term which both *Austine* and *Lactantius* de-

- Aph. 2. rive *à religando* because by the true Religion improved mens souls are tied and fastened to the supreme Being ) it unites us to God and to Christ. The graces of union are especially Faith and Love; Christian Religion is made up of these two. *Kiss the Son*, saith David, which implyeth the affection of love; *Blessed are all they that put their trust in him*, which holds forth an expression of faith. *Hold fast the form of sound words*, saith Paul, *which thou hast heard of me, in faith and love, which is in Christ Jesus*. Love is the fulfilling of the Law, faith the fulfilling of the Gospel, both the fulfilling of Christian Religion. These two pipes being rightly laid from a Christians soul to the fountain of living waters fetch in from thence a dayly supply of such grace as will certainly end in a fulness of glory: whereas worldlings all the pipes of whose spirits are laid to cisterns, broken cisterns that can hold no water, must needs continue empty still; and  
for
- Psal. 2. 12.
- 2 Tim. 1. 13.



for want of Christ ( who is not seen Exerc. 1.  
but by those two eyes, nor embraced  
but by those two arms ) fall short of  
happiness, how eminent soever they  
may be in the pursuit of by-ways.  
Thus to discover and to unite are acts  
of prerogative not communicable to  
other professions. For to maintain (as  
some do ) that a man may be saved in  
an ordinary course ( I meddle not with  
extraordinary dispensations, but leave  
the secrets of God to himself ) by any  
Religion whatsoever, provided he live  
according to the principles of it, is to  
turn the whole world into an *Eden*;  
and to finde a Tree of life in every  
garden, as well as in the paradise of  
God.

EXER-

Aph. 2.

## EXERCITATION 2.

*The insufficiency of other Religions for bringing men to the enjoyment of God inferred from their inability to discover his true worship. John 4.24. opened. God to be worshiped in and through Christ a lesson not taught in Natures school. Faults in Aristotles Ethicks.*

§. 1. **I**T hath appeared already in part by what hath been hitherto discoursed, that as the other Patriarchs sheaves made obeisance to *Josephs*, so other Religions must bow down to Christianity, by name those three grand competitours, Paganisme, Judaisme, and Mahometisme: as also those other leading books, by name the *Talmud*, the *Alcoran*, and the much applauded writings of heathen Philosophers must all do homage to the *Bible*. Yet will it not, I suppose, be unworthy of my pains and the Readers patience further to clear the insufficiency of all exotick doctrines by an argument taken from divine worship,

to

to which I proceed by certain steps. Exerc. 2.

I. Religion is a thing which distinguisheth men from beasts more then reason it self doth. For some brute beasts have appearances of reason, none of Religion. Man is a creature addicted to Religion may perhaps be found as true a definition, as that which is commonly received, Man is a living creature indued with reason.

II. Some kinde of Deity is acknowledged every where throughout the world, and wherever a Deity is acknowledged, some kinde of worship is observed. Should a Synode of mere Philosophers be convented to consult about the matters of God, I make no question but in the issue of their debates they would pronounce one Anathema against *Atheisme*, and another against *Irreligion*. Among the *Romanes* to worship sparingly was accounted the next door to being an Atheist.

*Parvus Deorum  
cultor & in-  
frequens. Horat:  
lib. I. Ode 34.*

III. None but the true God can discover what the true worship of God

L

is.

**Aph. 2.** is. As that glorious eye of heaven is not to be seen but by its own proper light; A million of torches cannot shew us the Sun: so it is not all the natural reason in the world that can either discover what God is, or what worship he expects without divine and supernatural revelation from himself.

*Desine cur nemo videat sine Numine Numen Mirari; Solem quis sine sole videt?*

§. 2. IV. Before the settling of Christianity and spreading the Gospel throughout the world, many every where were unsatisfied concerning the worship they performed, and inquisitive after some teacher who might help them therein by his advice. This may be gathered not onely from that, which was said by the woman of Samaria in that dispute of hers with our Saviour about worship, *I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.* But also by what *Ficinus* reporteth concerning *Plato*, to wit, that being asked by one of his scholars, how far forth and

*John 4.25. Donec in terris apparuerit sacerator aliquis qui fontem veritatis aperiat, &c. Mañil. Ficinus in vita Platonis. Vid. Livium Galan. præfat. pag. 8.*



and how long his precepts were to be Exerc. 2.  
obeyed, he returned this answer, *Un-*  
*till there come a more holy one, by whom the*  
*fountain of truth shall be opened, and whom*  
*all may safely follow.*

V. The precepts and practise of  
such as teach and profess other Religi-  
ons are inconsistent with those Gospel-  
rules which Christ and his Apostles  
have given for the regulating of divine  
worship. Two whereof I shall in-  
stance in.

The first is that which fell from our  
Saviours own mouth, *God is a Spirit,* John 4.24.  
*and they that worship him, must worship*  
*him in Spirit and in truth.* Where Spirit  
in the latter clause seems to stand in  
opposition partly to the formality of the  
Jews, who did so wholly addict them-  
selves to outward observances in a spi-  
ritless way, as to give our Saviour oc-  
casion of saying, *well hath Isaiah prophe-*  
*sied of you hypocrites, as it is written, This*  
*people honoureth me with their lips, but their*  
*heart is far from me. In vain do they wor-* Mark 7. 6,7.

Aph. 2. *ship me, teaching for doctrines the commandments of men.* Partly to the Idolatry of the Gentiles, who in stead of tending service suitable to a spiritual Being, worshipped God in and by representations and images of this or that visible creature. The word *Truth* in like manner may probably seem to be opposed partly to the *typical worship* of the Jews, in which there were many resemblances and shadows of things to come, as sacrifices, incense and other rites, the truth whereof was exhibited in Christ and in Gospel-service: partly to the *perfunctory worship* of the Gentiles, who for want of Scripture-light framed to themselves sorry forms of devotion, which the wisest among them were altogether unsatisfied with, yet as knowing no better, and being loth to give offence, observed them onely for fashions sake, so worshipping *in shew*, rather then *in truth*.

§. 3. Doubtless what *Seneca* profest in his time, was a principle, which  
the

the most judicious Heathen walked Exerc. 2.  
by, both in that and the ages foregoing. He, speaking of their religious observances, plainly said, *A wise man will keep them all as things commanded by our laws, not as things acceptable to the Gods; for custome rather then conscience sake.* Thereby shewing (as *Austine* observeth) that he himself misliked what he practised, and did not approve his own adoration. What else was this but mock-worship? And although it must be granted that some of them were more serious in that way of superstition which the Gentiles Theology prescribed, yet was not their worship in *Truth*; for being destitute of Christ, who is *the way, the truth and the life*, they wanted that *Truth in the inward parts*, required by God in all holy services. The *Pelagians* indeed were of opinion that those vertues which appeared in heathen Philosophers and others of eminent note for morality, though they had not received the knowledge

*Qua omnia sapiens servabit tanquam legibus iussa, non tanquam Diis grata. Sic adorabimus ut meminerimus cultum magis ad morem quam ad rem pertinere &c.*  
August. De Civit. Dei lib. 6. cap. 10.

John 14.6.

Psal. 51.6.

Aph. 2.

*Hoc est unde  
vos maxime  
Christiana de-  
testatur Eccl:-  
sia. Contr. Ju-  
lian. pelag. lib.  
4. cap. 3.*

Ephes. 4. vers.

17. 18. 21. 24.

Vide Grotium  
in Ephes. 4. 17.  
& in Rom. 1.  
vers. 21, 22.

of Christ, were true graces. But if *An-*  
*stin* may be credited, this above all their  
corrupt tenents was that for which the  
Christian Church did most abominate  
them & their doctrine. Yea *Paul*, whom  
we are bound to beleieve, in the fourth  
Chapter of his epistle to the Ephesians,  
is thought to have concluded the con-  
trary: we finde there *the life of the Gen-*  
*tiles* clearly opposed to *the life of God*,  
which they, saith he, *were alienated from*;  
as also to *the truth as it is in Jesus*, and  
to that *true holiness*, or *holiness of truth*  
wherewith every spiritual worshipper  
is endued. And so far is the Apostle in  
that place from excepting their philo-  
sophers, that, as *Grotius* thinks, he  
aims especially at them; because his  
phrase in the seventeenth verse, *That ye*  
*walk not as other Gentiles walk, in the va-*  
*nity of their minde*, is fully parallel with  
that in his epistle to the Romanes, *They*  
*became vain in their imaginations*: which  
is certainly meant of their philoso-  
phers, for it follows professing them-  
selves



selves to be wise σοφοὶ (the name where- Exerc. 2.  
by that sort of men were commonly  
known, witness the seven wise men of  
Greece) before Pythagoras invented that  
other of φιλοσοφοὶ lovers of wisdom, as more  
modest.

§. 4. The second grand direction a-  
bout the manner of worship is, that it  
be performed in the name, and through  
the mediation of Jesus Christ, who  
saith of himself *I am the way, No man* Joh. 14. 6.  
*comes to the Father but by me:* And of  
whom Paul saith, *Whatsoever ye do in* Coloss. 3. 17.  
*word or deed, do all in the name of the Lord*  
*Jesus; whereupon Luther was bold to* *Quicquid ora-*  
*tur, docetur &*  
*vivitur extra*  
*Ch. istum est*  
*idolatria co-*  
*ram Deo &*  
*peccatum.*  
*Luther. tom.*  
*3. edit. Jenens.*  
*p. 300.*  
*assert, That all the prayings, teachings and*  
*actings of men are out of Christ idolatry and*  
*sin in the sight of God. Now although*  
*the first direction were not altogether*  
*unknown to some of the Gentiles, as*  
*may be gathered from sundry passages*  
*in their writings, cited by Grotius in*  
*his notes upon John the fourth at the*  
*four and twentieth verse, and by Do-*  
*ctour Meric Casaubon in his second book*

De

Aph. 2. *De cultu* the third chapter : yet of this second they had no knowledge at all; for it is not a lesson to be learned in Natures school. *The heavens* indeed, and so the earth, with all the creatures in them both, *declare the glory of God* in himself; but the glory of God in the face of Christ as mediatour is not declared by any of them. Insomuch as Paul tells the *Ephesians*, that while they were Gentiles, *they were at that time without Christ*; although *Ephesus* then was full of Philosophers and eminent scholars, witness the proverb of *Ephesian letters*, and that story in the Acts, which mentions the burning of books there to the value of fifty thousand pieces of silver, by such as were taken off from the study of *curious arts* upon their conversion to the faith. As for *Jews* and *Mahometans*, the former we know have espoused long since another Messias, and the latter set up that impostour Mahomet for their mediatour.

Ephes. 2. 11,  
12.

Ἐφίση καὶ  
ματὰ Αἱ. 19.  
19.

§. 5. Now the argument built upon  
the

the foundation of these premised con- Exerc. 2.  
 siderations stands thus, No religion or  
 doctrine can bring us to the fruition of  
 God but such as instructs us how to  
 worship him aright; No religion or  
 doctrine but Christianity teacheth the  
 right worship of God; Therefore none  
 but it can bring us to enjoy him. The  
 proposition is bottomed upon that ne-  
 cessary connexion which is between  
 the fruition of God and his adoration;  
 he being wont to communicate himself  
 in or after acts of worship, according  
 to these and the like places. *He that hath* Joh. 14. 21.  
*my commandments and keepeth them, he it is*  
*that loveth me: and he that loveth me shall be*  
*loved of my Father, and I will love him, and*  
*will manifest my self to him. Behold I stand at* Rev. 3. 20.  
*the door, and knock: if any man hear my voice*  
*and open the door, I will come in to him, and*  
*will sup with him, and he with me.* The  
 Assumption hath been already cleared.  
 But if further proof be needfull, I shall  
 add one argument more. So far is the  
 light of nature from making a full dis-  

M
covery



Aph. 2.

covery of what belongs to divine worship, that the wisest Philosophers in their morall tractates have not onely been silent as to faith in Christ, and repentance from dead works and such other eminent duties of religion, but commended to their readers some habits and actions for vertues and duties, which in Scripture are represented as vices and sins. For example, *Aristotle* one of Natures high priests, in his *Ethicks*, one of the choicest pieces of morality extant, maketh a vertue of *Eutrapelia*, which *Paul* under that very term prohibits as a thing inconvenient for Christians, *Neither filthiness, nor foolish talking, nor Eutrapelia jesting, which are not convenient.* So also *Nemesis*, that is, grief and indignation at the prosperity of unworthy men is by him reckoned among such affections as are near of kin to vertues, but condemned at large by *David* in Psalm the thirty seven, and by *Solomon* in the Proverbs, saying, *Fret not thy self because of evil men,*

Ephes. 5. 4.

Prov. 24. 19.



*men, neither be thou envious at the wicked.* Exerc. 2.

Another of his virtues is μεγαλοψυχία *Magnanimity*, which he describeth to be the judging of a mans self worthy of great things when he is so. Whereas our Saviour directeth us even *when we have* Luke 17.10. *done all things that are commanded us, yet to say we are unprofitable servants.* He would have such a person a despiser and contemner of others, which is plainly Pharisaical; thinks all that savoureth of humility unworthy of his magnanimous man, whereas Solomon telleth us, *It is better to be of an humble* Prov. 16.19. *spirit with the lowly, then to divide the spoil with the proud.* Yea he alloweth him in case of contumely to speak evil of his adversaries, whereas our Saviours rule is, *Bless them that curse you, pray for them* Matth. 5.44. *that despitefully use you.*

καὶ τὸ φεῖν καὶ  
καὶ τὸ φεῖν καὶ  
καὶ τὸ φεῖν καὶ

Aph. 2.

## EXERCITATION 3.

*Oracles of God vocal, or written. Books of Scripture so called in five respects, viz In regard of their declaring and foretelling, their being consulted, prized and preserved.*

Hebr. 5. 12.  
and 6. 1.

§. 1. **I**N the epistle to the Hebrews these two phrases *The first principles of the oracles of God, And the principles of the doctrine of Christ* import one and the same thing, implying also that Scripture Records are the onely Store-house and Conservatory of Christian Religion. I shall therefore from hence take occasion to shew, That books of Scripture are oracles of God, why they are so called, and wherein they excell other oracles. For the first. There were two sorts of Oracles belonging to God, *vocal* and *written*. The vocal were those answers he gave from between the Cherubims on the top of the Mercy-seat which covered the Ark, by reason whereof the Holy of Holies, where that Ark stood, was styled the *Oracle*.

1 Kings 6.  
often and  
Chapt. 8. 6.

*Oracle.* The written are the two tables *Exerc. 3.*  
of the Law, called by *Stephen* the *live- Acts 7.37.*  
ly oracles, and the Canonical books of  
Scripture, as well those of the old Te-  
stament of which *Paul* speaketh when  
he declareth it as the great priviledge of  
the Jews, that to them were committed the *Rom. 3.2.*  
oracles of God; as those of the New, to  
which *Peter* is like to have had a pe-  
culiar respect in that saying of his; *If* *1 Pet. 4.11.*  
*any man speak, let him speak as the oracles*  
*of God, ως λόγια Θεοῦ.* Especially if his  
meaning be to admonish such as speak  
in congregations, publick teachers, or  
as another Apostle styleth them *Mini- 2 Cor. 3.6.*  
*sters of the new Testament*, that they be  
carefull to deliver Scripture-truths in  
Scripture-words, New-Testament-  
matter in New-Testament-language,  
taking the particle *ως* in that text for a  
note, not of similitude, but of identi-  
ty; as when it is said, *We beheld his John 1. 14.*  
*glory, the glory as of the onely begot-*  
*ten of the Father*, it is not meant of a  
glory like his, but the very same; So



Aph. 2. let him speak as the Oracles of God, that is, the self-same things which God hath spoken in his word.

Vid. Gerhard  
Coment in  
1 Pet. 4. pag.  
631, 634.

§. 2. The word *λόγια*, whereby heathen writers had been wont to express their oracles, (chiefly such as were uttered in prose, while such as were delivered in verse went under the name of *ῥησμοί*) was enfranchised by the holy Ghost, and applied to the books of Scripture to intimate (as I conceive) that these books were to be of like use to Christians, as those oracles had been to Infidels; whereof take a five-fold account.

I. Those declared to heathen men the will of their Idols, whence also they had their names of *λόγια* from *λέγειν*, and *oracula* from *orare, quod inerat illis Deorum oratio*, as Tully giveth the etymologie, because they contained what the Gods spake, and delivered to be their minde. The Scriptures in like manner contain the minde of Jehovah. Somewhat of *his nature* we may learn from



from the *creatures*, but should have known little or nothing of *his will*, had not canonical *Scripture* revealed it. We use to call a mans Testament his *last will*, because in it he makes a final declaration of what he would have his executours do. He that would exactly know the will of God, must look into his two Testaments : there he shall finde it fully expressed, and no where else. Exerc. 34

§. 3. II. Those foretold future events, which made them to be so much frequented by such as thirsted after knowledge of things to come. These reade every one his destiny, and acquaint him aforehand with what he may or may not infallibly expect according to his present and future qualifications. Not to mention prophecies in the New testament, whereof the principal magazine is the Apocalypse, the old contains very many predictions beyond the activity of humane foresight. For although such effects

Aph. 2. fects as depend upon natural causes ( which are uniform in their workings) may be foretold by a skilfull naturalist; and a wise Statesman, observing the present constitution of a government, may prognosticate what events are like to ensue upon those counsels and courses which he sees taken : yet the quickest eye upon earth cannot foresee such future contingents as have their dependance upon the mere free-will of persons yet unborn; and whereunto, when they are born, not common principles, but heroick impulses must incline them. Whereas in the Scriptures we meet with the names of *Josiah* and *Cyrus*, and with their performances long before they had a being. We finde old *Jacob* foretelling the respective fates of all his children, and of their posterity; *Isaiah* speaking of Jesus Christ, as if he had written an history rather then a prophesie; And *Daniel*, who lived under the first, describing the severall revolutions

tions under all the other Monarchies, Exerc. 3.  
as if he had seen them with his eyes.

§. 4. III. Those gave advice in doubtfull cases, and were in all undertakings of moment consulted with by devout Heathens, who as *Strabo* testifies, in their chief affairs of state relied more upon the answers of their oracles than upon humane pollicies. These were *Dauids delight and his counsellours*, as we use to advise with those friends, whom we take most pleasure in. He had many wise men about him, but in all their meetings for advice the word of God was still of the *Quorum*, and nothing to be concluded of in the result without its consent. Scripture must not onely be heard in all our debates, but when any thing comes to be voted, always have a *negative voice*. Concerning *Achitophels* advice it was said, *what he counselled in those days was as if a man had enquired at the Oracle of God*; which words (being as it is well said by *Peter Martyr*, *Comparatio non aequiparatio*,

Lib. 16. in descript. Judææ.

Psal. 119. 24.

2 Sam. 16. last.



Aph. 2. *ratio, a comparison onely, not a parallel*) sufficiently intimate that all the Oracles of God are to be consulted, and also that their counsel is to be rested in. I shall therefore be bold to say to him that reads, whoever he be, as *Jehoshaphat* once did to *Ahab*, *Enquire I pray thee of the word of the Lord to day*; As *Paul* to his *Colossians*, *Let the word of Christ dwell in you richly in all wisdom.* yea as *Christ* to his hearers, *Search the Scriptures.* Other books may render men learned to ostentation, none but these can make them really wise to salvation. Philosophical speculations, quaint notions and strains of wit, if compared with these oracles, are but as so many spiders webs to catch flies, fitter for the taking of phantasies then the saving of souls.

2 Chron. 18. 4.

Coloss 3. 16.

Joh. 5. 39.

§. 5. IV. Those were exceedingly prized by such as enjoyed them, as the great advantage of their States, and the great donative of their Gods, who were thought to gratifie their worshippers by nothing more, then by oracular discoveries.



coveries. These are certainly the highest priviledges wherewith a people can be gratified; witness that discourse of *Paul* in the beginning of his third chapter to the *Romanes*; where he handles and decides the controversie between Jew and Gentile about precedencie. Consent in Religion is wont to tie the fastest knots of mutual accord; but there are no greater animosities then those that arise from diversity of professions. The Jews of old abhorred the Gentiles as uncircumcised, ignorant Idolaters; the Gentiles on the other side derided the Jews for their circumcision as favouring of obscenity, & for their sabbaths, as favouring idleness: *Paul* who was by birth a Jew, by office a teacher of the Gentiles, well knew what fewds, and also what odds there were between them; yet equally involves them in the guilt of original sin throughout the whole second chapter. And because the Jew, who stood upon his points, esteeming himself every

*Religionum vincula sunt arctissima. Religionum odia sunt acerbissima.*

*Reddimus obsequie contrita debita genti, Que genitale caput propudiosa metit.*

*Septima quæque dies turpi damnata veterno,*

*Tanquam lassati mollis imago Dei. Rutil. Itiner. lib. 1.*

Aph. 2. way the better man, would be ready to take offence at this, and to say, as it is, in the first verse of the third chapter, *What advantage then hath the Jews, or what profit is there of circumcision?* The Apostle answereth by way of concession: and though he hold his conclusion firm (which is that both Jews and Gentiles, considered in their naturals, *are all under sin*, and that in this respect *there is no difference*) yet he readily granteth that in some regards the Jews far excelled the rest of the world. Divers of their priviledges are insinuated in the former part of the second verse, *Much every way*; in the latter one instanced in, as most considerable, *Chiefly because unto them were committed the Oracles of God.*

Vid. Molinzi  
Vates, lib. 3.  
cap. 12.

§ 6. V. Those were preserved with much solicitude. History telleth us how great care the Romanes took for the safe custody of the Sibylline oracles in their Capitol after *Tarquin* had bought them: when the Capitol was burnt.

burnt and those books in it, what Exerc. 3.  
means were used to get other copies  
out of *Greece*; and how a Colledge of  
Priests was appointed to keep them  
safe. These do surely deserve as much  
and more care in every suitable, pos-  
sible way. The antient Jews preserved  
the letter of Scripture entire, but lost  
the sense; as the Papists now keep the  
text, but let go the truth. A good  
Christian will not be backward in  
giving all diligence to hold-fast both,  
by laying the Scripture up in his  
judgement, conscience and memory.  
We are all desirous to have fair and  
well-printed Bibles. Beleeve it, the  
fairest impresson of the Bible is, to  
have it well printed on the readers  
heart. M<sup>r</sup> Fox telleth us of one *Crow* a  
sea-man, who being shipwrackt lost  
all his wares, and also cast five pounds  
in money into the sea, but kept his  
New Testament hanging still about  
his neck, so swimming upon a broken  
mast, till after four days (all the rest of

Acts & Mo-  
num. vol. 3.  
edition last.  
p. 705.



- Aph. 2. his company being drowned) he was discovered and taken up in that posture alive. The onely way of preserving souls from being drowned in eternal perdition, is having the grace and truth of Scripture so bound upon the heart as to be willing to part with money or any thing else, for the safety of them. It is well worthy of our best consideration how much and how often Solomon in the proverbs presseth this. It is known how carefull the most are to get and keep silver and gold, but *Receive my instruction* (saith Wisdome there) *and not silver; and knowledge rather then choice gold.* Yet as well as men love money they will rather let go that then lose their members, whereof none are more dear
- Prov. 8. 10. then the apple of the eye. *My son* (saith he) *keep my words, and lay up my commandments with thee: keep my commandments and live, and my law as the apple of thine eye.* Yet skin for skin and all a man hath will he give for his life: if the loss of a member or two will save that they shall go.
- Chap. 7. 1, 2.
- His



His advice to his son is, *Take fast hold of instruction, let her not go; keep her for she is thy life.* Yet the martyrs parted even with their lives to save their souls; our keeping of these is really as of great concernment as the keeping of our very souls, for so saith Solomon, *He that keepeth the cōmandment, keepeth his own soul.* Chap. 4. 13. Chap. 19. 16.

#### EXERCITATION 4.

*How Scripture-Oracles far excell those of the heathen in point of perspicuity, of piety, of veracity, of duration, and of authority. The divine authority of Scripture asserted by two arguments. An inference from the whole Aphorisme.*

§. 1. **H**AVING shewed wherein they agree, I am now to make known wherein these Scripture-Oracles differ from and excell those other. viz. Exerc. 4.

I. In point of perspicuity. *Apollo's* oracles were delivered in so dark and ambiguous terms, as gave the Grecians, though they were his chief worshippers, occasion to style him by the name

**Aph. 2.** name of *noxi*as, because he seldome answered directly in doubtfull cases, but used such a form of words as might be diversly interpreted, to the end his credit might be salved, whatever event the business had about which he was consulted with. Whereas Scripture is so framed, as to deliver all things necessary to salvation in a clear and perspicuous way. There are indeed some obscure passages in it to exercise our understandings, and prevent our loathing of overmuch plainness and simplicity: yet whatsoever is needfull for us to satisfie hunger, and nourish our souls to life eternal, is so exprest (I do not say that it may be understood, but so) as men that do not wilfully shut their eyes against the light, cannot possibly but understand it.

*Pascimur aper-  
tis, exercemur  
obscuris. illic  
fames pellitur,  
hic fastidium.  
August.*

*Plutarch. in  
Publicola.  
Livius lib. 21,  
& 22.  
Sr Walt. Ra-  
leigh, lib. 5. pag.  
374, & 393.*

§. 2. II. In point of piety. The heathen were put upon many ungodly practices by their oracles, if good historians may be credited, even by those of the Sibyls, which were of greatest esteem

for

for sanctity. But the frame of Scri- Exerc. 4.  
 pture is according to godliness. Piety  
 sparkleth in every leaf, and through-  
 out the whole there runs a constant  
 exaltation of God in Christ. Well nigh  
 all sorts of *Poems* ( to instance in  
*them* ) with which we meet in hu-  
 mane writings have their parallels in  
 the *Canonical* books ; but they are such  
 as carry in them a genius and strain  
 of godliness far beyond any thing that  
 occurs in the *Poems* of men. There  
 are *ἑρμηνείαι*, *Songs of victory* ; but such as  
 exalt, not the prowess of man, but, the  
 glory of God. So Exodus the fifteenth.  
*ἑρμηνείαι* *funeral songs*, but such as cele-  
 brate Christs death and the good will  
 of God therein ; so Psalm the twenty  
 second, and Isaiah the fifty third.  
*ἑρωτικά* *songs of love*, but such as set forth  
 the love of Christ to his Spouse the  
 Church, and her mutual affection to  
 him. So Psalm the fourty fifth, and  
 the *Canticles*. There are also *βυκολικά* *sa-*  
*cred pastorals*, but such as magnifie no  
 O other



Aph. 2. other Shepherd but God alone, so Psalm the three and twentieth. Yea *γεωργικα* too, but such as ascribe all to him. So Psalm sixty fifth. Let *Virgil* be asked *Quid faciat latas segetes*, he will wholly insist upon this or that secondary cause of fertility. Ask *David*, he presently falls in his *Georgicks* upon praising God as the authour of all fruitfulness. *Thou visitest the earth and waterest it, Thou makest it soft with showres. Thou blessest the springing thereof; Thou crownest the year with thy goodness, Thy paths drop fatness, &c.* in the end of that forecited Psalm.

§. 3. III. In point of veracity. Many falsehoods were uttered, much flattery practised by their oracles. As when *Socrates* was declared by the father of *Helvicius* p. 18. lies to be the wisest man upon earth, notwithstanding the two great Prophets *Haggai* and *Zechary* were his contemporaries: and when *Apollo* was said *φιλιππιζον* by reason of his so palpable favouring of king *Philip* in his responses.

Vide Sirenium  
de fato l. 9. c. 7  
11 & 13.



ses. Whereas Scripture is free, not one- Exerc. 4.  
ly from all degrees of falshood ( for of  
it we may say , Verity of verities, all is  
verity ) but of flattery too. Insomuch  
as it may be observed concerning the  
pen-men of holy Scripture, that, con-  
trary to the custome and guise of hu-  
mane writers, they are not more free,  
full and impartial in any relations ,  
then in those which concern their own  
failings , and theirs who were nearest  
and dearest to them. *Moses* his unbelief,  
*Dauids* bloud-guiltiness, *Jenahs* pettish-  
ness , *Jeremies* impatience, *Pauls* perse-  
cution are recorded by their own pens.  
And whereas the other Evangelists in  
the enumeration of Christs Apostles  
barely name *Matthew* for one, without  
setting any brand upon him, he himself  
tellet us what he had been before  
Christ called him, *Matthew the publicane.* Math. 10. 3.  
Yea whereas *Paul* in his epistle to the  
Galatians had brought in a charge a-  
gainst *Peter* for Judaizing, and spoken Galat. 2. 11.  
of his own *resisting him openly , because he*

Aph. 2. *was indeed to be blamed*; yet Peter for all this in his second epistle (which was written a good while after) styleth

2 Pet. 3. 15, 16. him his *beloved brother Paul*, and commendeth not his wisdom onely, but *all his epistles*, even that wherein he himself was reprov'd. As for their carriage toward others, *Moses* who loved the Hebrews so well as to wish himself blotted out of Gods book, rather then they should perish, yet spareth not to relate their many rebellions, with the aggravations thereof to the full. The idolatry of his brother *Aaron*, the murmuring of his sister *Miriam*, the frowardness of his wife *Ziporah*, are as freely recorded by him, as any other historical passages whatsoever. *Luke* who was *Pauls* companion and scholar telleth us in the Acts what havock he had made, and how fore an enemy he had been to the

1 Pet. last. 13. Church of Christ. *Mark*, whom Peter styleth *his son*, aggravateth the story of his dear fathers sin against Christ,

more

more then some of the other Evange. Exerc. 4.  
lists. *Luke* and *John* telleth us barely of  
his denying; but *Mark* addeth further Mark 14. verse  
68. 70. 71.  
that *he began to swear and curse, saying, I  
know not the man.*

§. 4. IV. In point of duration. Sa-  
tan, who is Gods ape in very many  
things, had his oracles also of both  
sorts, Vocal; as at *Delphi* and *Dodona*,  
which *Ovid* in that respect joyneth to-  
gether in one verse, *Non mihi si Delphi,  
Dodonáque diceret ipsa*; Written; as in the  
*Sibyls* books contained at first in three  
volumes, two whereof, as it is said,  
were purposely cast into the fire by  
her that presented them, because *Tar-*  
*quin* would not go to the price of Plin. natur.  
hist. lib. 13.  
cap. 13.  
them; and the third sold for as much  
as was demanded in the beginning of  
the treaty for all three. Now provi-  
dence so ordered things that there was  
was a remarkable failing of the former  
sort upon the coming of Christ in the  
flesh, and a total cessation of them not  
long after his death, insomuch as *Plu-*  
O 3 *tarch*



Aph. 2. *tarch* wrote a book of their defect: and a destruction of the latter after Christianity had taken root in the Romane empire, when *Stilico* burnt the Sybils books as fomenters of paganism and profaness. He that was manifested to destroy the works of the devil stopped the mouths of those evil Angels that gave answers by oracles. The Sun of righteousness arose, and those wilde beasts were forced to betake themselves to their dens. Then was the prince of this world judged, and his Angels dislodged, for the Lord Christ had ejected them. But the old Testament Scriptures received a strong confirmation from Christ by his appealing to them, arguing from them and expounding of them. Yea so far were the Oracles of God from any diminution by his coming, preaching and dying, that they received not a confirmation onely but a glorious augmentation, in that within a while after there was added to them by his

Secre-

--*Sibyllina*  
*fata cremavit*  
*oris.*

Vide Baron.  
tom. 4. ad an-  
num Christi  
389. n. 56. &  
Molin. Vates  
p. 182.



Secretaries the Evangelists and Apostles another Volume, I mean the books of the New Testament; upon the publishing whereof there came out from God as it were a second edition of his Oracles much enlarged.

§. 5. Fifthly and lastly. In point of authoritie. Those were from the father of lies, as hath been said; but these from the Father of lights. Scripture is of divine authority: *Holy men of God* <sup>2 Pet. 1. 21.</sup> (saith Peter): *spake as they were moved by the Holy Ghost.* They wrote accordingly. *All Scripture,* saith Paul, *was given* <sup>2 Tim. 3. 16.</sup> *by inspiration of God.* It is not more true that they are oracles for their use, then that they have God for their authour. Many large volumes have been written for to make good this assertion. It is a thing wherein the Spirit of God, who indited the Scripture, gives such abundant satisfaction to the spirits of godly men, as to make other arguments, though not useless, yet to them of less necessity; He alone bearing,

Aph. 2. ing witness to the divinity of holy writ, and to the truth of his own testimony, so putting a final issue to that controversie. But because there is need of other reasons for the conviction of other men, I have produced certain arguments elsewhere, and shall here make an addition of two more, which are not mentioned in that discourse, one from consent, another from continuance.

Tastica Sacra.  
lib. 2. cap. ult.

Tunc inter Phi-  
losophos conve-  
nit quando in-  
ter Horologia.

§. 6. From consent thus. Writings of men differ exceedingly one from another, which made Seneca say, *Philosophers would then be all of one minde when all clocks were brought to strike at one and the same time.* Yea it is hard finding an author that doth not differ from himself more or less, if he write much, and at various seasons. But here is a most harmonious consent. The word since written fully agrees with that which in former times was delivered to the Patriarchs, and transmitted by word of mouth. As the word *God* is the same

to

to day , yesterday and for ever , al-Exerc. 4.  
though not incarnate till the fulness of  
time came, and then *made flesh* : So the  
*word of God*, although till *Moses* received  
a command to put it in writing, there  
wanted that kinde of incarnation, was  
for substance the same before and after.  
And as the *written word* agreed with the  
*unwritten* , so doth one part of that  
which is written harmonize with an-  
other. The two Testaments, Old and  
New, like the two breasts of the same  
person give the same milk. As if one  
draw water out of a deep well with  
vessels of different mettall, one of  
brass, another of tin, a third of earth,  
the water may seem at first to be of a  
different colour; but when the vessels  
are brought near to the eye, this diver-  
sity of colours vanisheth, and the wa-  
ters tasted of have the same relish : So  
here, the different style of the historio-  
graphers from Prophets , of the Pro-  
phets from Evangelists, of the Evange-  
lists from Apostles may make the

P

truths



Aph. 2. truths of Scripture seem of different complexions till one look narrowly into them and taste them advisedly, then will the identity both of colour and relish manifest it self.

§. 7. From continuance thus. Notwithstanding all the confusions that have happened in the world, all the fires that have been kindled, the massacres that have been executed, and the battels that have been fought against the true Christian Religion, the storehouse thereof hath continued to this day, and these Oracles of God been preserved in spite of hell. *Solomons* philosophical treatises, which the world had no spleen against, but a liking of, are long since lost; whereas his Canonical writings are extant still. When the earth clave asunder to swallow up *Korah* & his company, there are that think some of *his children* were taken up by the hand of God into the air till the earth closed again, then set down without having received any harm because  
in.



in the titles of sundry Psalms mention Exerc. 4.  
 is made of *the sons of Korah*, whom Tirinus in  
Numer. 16.  
notâ ultimâ.  
 they suppose then preserved to propa-  
 gate these whose service the Lord had  
 a purpose to use so long after. How  
 often hath persecution opened her  
 mouth from age to age, and swallowed  
 up millions both of men and books!  
 Yet the bible hath been continued still  
 by the overruling hand of heaven,  
 yea, which maketh it more remark-  
 able, God hath so befooled the devil  
 herein, as to preserve his own Book  
 many times by the hands of his and  
 its enemies. It is too well known how  
 small friends the Jews are and have  
 heretofore been to the truth contained  
 in the old Testament, yet of them did  
 the Lord make use to keep it, and they  
 proved carefull seoffes in trust for ma-  
 king over the assurances of life to us  
 Gentiles. Concerning one book of the  
 New Testament, viz. the Apocalypse,  
 it is very observable that when the au-  
 thority thereof was questioned of old,

Aph. 2. the Church of Rome struck in with her testimony, and was a special means to have it kept in the number of Canonical books ; not without a special providence. God, who made *Pharaohs* daughter a second mother to *Moses*, whom he had appointed to bring destruction afterwards upon her fathers house and kingdome ; did then make the Romish Church a drie nurse to preserve this Book ( whose meaning she knew not ) that it might bring desolation upon her self and her children afterwards. Well may we therefore conclude and say of the holy Bible , as

Acts 5, 38, 39. *Gamaliel* once did of the Apostles preaching , Had this work been of men it would have come to nought long ere this , but being it is of God, the devil and his complices have not been able to overthrow it.

§. 8. Learn we also from that hath been said, to magnifie the grace of God , who in order to the promoting of our blessedness, hath brought us of  
this

this nation to the knowledge of Chri- Exerc. 4.  
stian Religion, for want whereof ma-  
ny millions in other parts still sit in  
darkness and the shadow of death. It  
was a memorable act of *Witekindus*, Sr H. Spelman  
in Aspilogia  
p. 71.  
one of the Dukes of Saxony, who flou-  
rished about the nine hundredth year  
of Christ; after his renouncing paga-  
nisme, and receiving the faith of the  
gospel, he caused the black horse, which  
he had formerly born in his military  
colours, to be laid aside, and in stead  
thereof a white horse to be born, in  
testimony of his triumphant joy for  
that great change: perhaps because a-  
mong the Romanes the manner was  
to make use of such coloured steeds in  
their triumphs. It put me in minde of  
what we reade in the sixth of the Re-  
velation verse the second, where Christ  
is described as going out in the mini-  
stery of the Gospel, which was then  
newly embraced by that Prince; *Be-  
hold a white horse, and he that sat on him  
had a bowe, and a crown was given unto  
him,*

*Qui candore  
cum nive cer-  
tabant. Pom-  
pon. Lætus.*



Aph. 2. him, and he went forth conquering and to conquer. Yea whereas there are sundry modes of the Christian Religion, we are therefore to have our hearts and mouths filled with the highest praises of God, because we have it in the purest, that is, the Protestant way, which allows the people in general a free use of Bibles in their native language. In sundry parts even of *Europe* it is far otherwise, particularly in *Spain*, where the Bible in their vulgar tongue is reckoned among prohibited books, and sufficeth to bring him that reads it into danger of the Inquisition. Wherefore let such as list make their boast of other things which *England* is said to be famous for, as beautifull Churches, bridges, women, &c. If I were asked what advantage have English men and what profit is there of living in that Island, mine answer should be much every way; but chiefly because to them are committed the Oracles of God, & liberty to reade their *fathers minde in their mother tongue.*

*In Hispania in  
Indice librorum  
prohibitorum  
Regula sexta  
sic habet. Pro-  
hibentur Biblia  
in vulgari lin-  
gua cum omni-  
bus suis partibus.  
Azor. Instit.  
moral. Tom. 1.  
lib. 8. cap. 26.  
pag. 714.*

*Anglia, mons,  
pons, fons, Ec-  
clesia, femina,  
lana,*




APHORISME III.

Scripture-Oracles, supposing it sufficiently clear by the light of Nature, that there is a God, make a further discovery of what he is in his Essence, Subsistence and Attributes.

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EXERCITATION I.

1 Corinth. 15. 34. expounded. *Opinionists compared to sleepers and drunkards. Three observations from the end of the verse. What knowledge of God is unattainable in this life. What may be had. The knowledge we have concerning God distinguished into Natural, Literal, and Spiritual.* Exerc. 1.

§. 1.  Wake to righteousness and sin 1 Cor. 15. 34.  
not : for some have not the knowledge of God; I speak this to your shame. These are the Apostles express words to his Corinthians. Which will be better understood, if we consider.

I. That

Aph. 3.

*Pergracari.*  
*Κορεύειν τὸν ζῆλον.*

I. That there was a time, when of all the Nations in the world *Greece* was held the most licentious, and *Corinth* of all the cities in *Greece*; inso-much as in common speech revellers were said to play the *Grecians*, and fornicatours to play the *Corinthians*. Also that after the grace of Christ (who came to call sinners to repentance) had appeared there in planting Christianity, this riotous humour was notably fed in false brethren by those false teachers, who opened a gate to all profaness by denying the resurrection.

Verse 12.

II. That of such teachers and professors *Paul* speaks in this chapter, *How say some among you that there is no resurrection?* and calleth upon them in the beginning of this verse to awaken unto righteousness, because the many and gross vapours that ascended from this heresie had cast them into a deep sleep, wherein all their spiritual senses were bound. Hereticks may perhaps pretend to the highest strains of devotion,

tion, and make their boast of strong- Exerc. 1.  
est assurances : yet all this be but like  
the talking or walking of men in their  
sleep , or like the quick and nimble  
phantasmes of dreaming students.  
Their devotion is but a dream of pie-  
ety, their assurance will prove but a  
dream of happiness.

§. 2. III. That the word <sup>Εννύπια</sup>  
there used by the Apostle is very em-  
phatical, and properly signifies an a-  
waking out of such a sleep as hath been  
occasioned by too much drink. Thus  
Noah awoke from his wine, and *Awake*  
*ye drunkards* saith Joel. Neither will it  
be difficult to discern in a sensual *opini-*  
*onist* the symptoms of a *drunken man*. Ye  
may see him *reeling* to and fro , now  
entertaining this odd conceit, to mor-  
row that, and the next day a third, *un-*  
*stable* in all : well if not *vomiting* too  
and *casting* out scornfull reproaches up-  
on all that are of a contrary judge-  
ment, as upon dark and low-spirited  
men. Ye may perceive him full of  
Q . . . tongue

Εννύπια G.n.  
9. 24. ΕΝΝΥΠΙΑ  
Jcel.  
1. 5.

Aph. 3. tongue, as drunkards commonly use to be, *prating*, and venting his own apprehensions every where; yea perhaps boasting of himself and his party as too many, too hard for all their opposites. So *one drunkard*, our proverb saith, *is forty men strong*. Who so attempts to reason with him will easily finde him as incapable of conviction, as *Nabal* was of *Abigails* narration till his wine was gone out of him.

<sup>a</sup> Sam. 25. 37.

I V. That the cause was manifest why such men had a charge given them not to sin, *Awake unto righteousness*, saith the Apostle, *and sin not*. For that the desperate opinion they had embraced was an high-way to abominable courses. The deniall of a resurrection hath a natural tendency to loosness of life, inclining men to say, as they did, *Let us eat and drink for to morrow we shall die*. And the more licentious any man is, the more willing to close with such an opinion. Accordingly

<sup>1</sup> Cor. 15. 32.



ingly among the Jews , whereas most of the common people adhered to the Pharisees , who professed strictness , and amused them with outward forms of godliness , the Gentry and such as gave themselves most to voluptuousness became followers of the Sadducees , who denied the resurrection. Such men ( saith *Theophylact* ) are not so easily perswaded of a resurrection, because they are afraid of punishments in another life, if any be.

Οἱ γὰρ ἑαυτοῖς  
συνέδοτες κατὰ  
τὴν περὶ θανάτου  
ἀνέστησιν διὰ  
τῆς κολάσεως.  
*Theophyl. in*  
*1 Cor. 15.*

§. 3. V. That these especially were the persons whom *Paul* there censureth for gross ignorance, such as they had just cause to be ashamed of. He had said before in the twelfth verse , *Some among you say there is no resurrection:* in the four and thirtieth speaking still of the same men , *Some have not the knowledge of God.* Onely whereas in case of personal affronts to himself and his fellow-preachers he had appeared much more milde in the fourth chapter , *I write not these things* (saith he there ) *to*

*1 Cor. 4. 14.*

Aph. 3. *shame you, but as my beloved sons I warn you.* Here he setteth an edge upon his rebuke, and telleth them he spake it to their shame; because the heresie he striketh at, struck at the root of all religion, and became an in-let to Epicurisme, yea to Atheisme.

VI. That from the latter part alone, *Some have not the knowledge of God, I speak this to your shame*, three observations may be raised without offering violence to the words, one as implied, the rest as expressed, to wit,

1. There is a knowledge of God to be had.
2. Some have it not.
3. The want of it is a matter of shame.

All which I intend to insist upon in this and the following Exercitations.

§. 4. Concerning the first. There is a knowledge of God *to perfection*, which is always saving; and another *to salvation* indeed, but as yet imperfect. The former hath been proudly challenged  
by

by some sons of delusion, and accounted attainable in this life by the sole improvement of reason. For we read of *Aetius* that he dared to say, *I so know God, as I do my self; yea I do not know my self so well as I do God.* A certain evidence to make it appear, that the wretch neither knew himself, nor God. And *Petrus Abelandus* is said to have maintained this assertion, *That the whole of Gods essence may be comprehended by humane reason.* But the truth is, it is neither attainable in this life, as being reserved for another world ( according to the Apostles doctrine, *We know but in part.* *When that which is perfect is come, then that which is in part shall be done away* ) nor at all by the sole improvement of reason. The lesser cannot comprehend the greater; *God is greater then our heart,* saith *S<sup>t</sup>. John*, therefore incomprehensible by the shallow reason of shipwreck'd nature. He and the Sun are alike in this, both refresh wary beholders, but put out the eyes of curious

Exerc. 1.

\*Ουτως δίδει  
Θεόν ὥς ἑ-  
ἑαυτὸν, καὶ ἔ-  
παινον δίδει  
ἑαυτὸν ὥς ἑ-  
Θεόν. Epiph.  
hæres.  
Totum quod  
Deus est huma-  
nâ ratione com-  
prehendi possit  
Osiand. hist.  
Eccles. centur.  
12. p. 265.

1 Cor. 13.  
9, 10.

1 Joh. 3. 2.

Q 3.

pryers.

Aph. 3. pryers. However *faith* may look upon God with much comfort, for *reason* to stare too much upon him is the way to lose her sight. When she hath tired and wildered herself in searching after the true God her return must be *Non est inventus*, He is not to be found, at least not by me. *Faith* onely can finde him out, yet not to *perfection* neither, although to *salvation* it may and doth.

§. 5. Which is the latter kinde of knowledge above-mentioned, and that I am now speaking to, as attainable here. Even the lowest rank of Christians, whom *John* styleth his little children are described by their *having known the father*: And because the new covenant runneth thus, *They shall all know me from the least of them to the greatest of them, saith the Lord*. But although it be most true, that there is a saving knowledge of God attainable here, yet for any man to presume, that whatever knowledge of God he attaineth, it will certain-



certainly save him is a most strong delusion. For whereas there is a *Natural* and a *Literal* as well as a *Spiritual* knowledge, it will be manifest by the sequel of this discourse, that none is saving but the third. The first is that which may be fetched out of the book of nature without any further manuduction of higher principles. *Antony* the religious Monk, when a certain Philosopher asked him, how he did to live without books, answered *he had the voluminous book of all the creatures to study upon, and to contemplate God in.* "Be-  
 "leave me, said *Bernard* to his friend,  
 "as one that speaketh out of experi-  
 "ence, There is sometimes more to  
 "be found in woods, then there is in  
 "books. Trees and stones will teach  
 "thee that, which is not to be learned  
 "from other masters. The Book of  
 Scripture without doubt hath the pre-  
 eminence in worth by many degrees;  
 but that of the creatures had the pre-  
 cedency in time, and was extant long  
 before

*Socrat. Eccles.  
 histor. lib. 4.  
 cap. 23.*

*Bern. epist.  
 107.  
 Aliquid amplius  
 invenies in syl-  
 vis quam in  
 libris.*

Aph. 3. before the written word. We may therefore well begin with it.

---

### EXERCITATION 2.

*That there is a God, the prime dictate of natural light; deducible from mans looking backward to the creation, forward to the rewards and punishments dispensed after death, upward to the Angels above us, downwards to inferior beings, within our selves to the composition of our bodies, and dictates of our consciences, about us to the various occurrences in the world.*

§. 1. **T**Here are six several acts which every man of understanding is able to exert in a way of contemplation: He may *respicere*, *prospicere*, *susplicere*, *despicere*, *inspicere*, and *circumspicere*. Whosoever shall advisedly exercise any of these will undoubtedly meet with some demonstrations of a Deity; much more if he be industriously conversant in them all.

I. If he do *respicere* look backward to the creation of the world (which the light of nature will tell him had a  
be-





Aph. 3.

When we behold a fair building, we conclude it had an architect; a stately ship well rigged and safely conducted to the Port, that it hath a Pilot. So here. The visible world is such an *Instrument, Army, Watch, Book, Building, Ship*, as undeniably argueth a God, who was and is the Tuner, General, and Artificer, the Composer, Architect and Pilot of it.

§. 2. II. If he do *prospicere* look forwards to the rewards and punishments, to be dispensed in another world, ( which the heathens *Elysium* and *Tartarus* shew them to have had a sleight knowledge of by the light of nature ) he cannot but acknowledge some supreme Judge, whom they are dispensed by; and that he is a searcher of hearts, wherein piety and sin do chiefly reside; seeing it were impossible for him otherwise to pase righteous judgement without mistaking good for evil, and evil for good. Some discourses of *Plato*, and some verses of *Menander*,

Vid. Livium  
Galant. Chri-  
stian. Theo-  
log. cum Pla-  
tonica com-  
parat. lib 12.  
pag. 341. &  
sequent.



Menander, besides many other testimonies make it appear that the notion of these things was entertained by the wiser sort both of Philosophers and Poets, and that which they held of a world to come is a topick sufficient to argue from, for the being of a God in the world that is.

Exerc. 2.

Μηδὲν ἀλλὰ  
θεῶν, ἔσ. ἢ Ἄδῃ  
κεῖται, ἢν ὅπ  
την ἰστέν Θεός ὁ  
πάντων δυνά-  
της. Menand.

III. If he do *suspicere*, look upwards to a rank of creatures above himself, I mean good and evil spirits, of which the heathens were not ignorant; witness their large discourses of Demons, of Intelligences, and of a *bonus & malus Genius*. For if such creatures as Angels be acknowledged, so good, holy, wise and powerfull as they are said to be by all that take notice of them, they must have a *maker* better, holier, wiser and powerfuller then themselves; seeing the *cause* is always more noble then the *effect*, and hath that perfection which it communicates much more eminent in it self. If there be Devils, whose mischief and

Aph. 3. might are both of them so confessedly great, there must needs be a God to restrain and countermand them; else the world would soon be turned into a mere hell, full of nothing but abominations and confusion.

§. 3. IV. If he do *despicere*, look downward to things below himself, whose nature is inferiour to that of man; the contemplation of elements, plants and brute beasts will extort the confession of a Deity. *The heavens declare the glory of God, and the firmament sheweth his handy-work.* Nor these alone, which have so much of magnificence in them: but the least flie, if it could be anatomized, would be found to have in it more miracles, then parts; such proportion of members, distinction of offices, correspondence of instruments, as speaketh the infinite power and wisdom of the Maker.

Psal. 19. 1.

Job. 12. 7, 8, 9. Well might Job say, as he did, *Ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee: or speak*

*Speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this?* Exerc. 2.

V. If he do *inspicere*, look within himself, and that either to the composition of his body, or to the dictates of his conscience. We are so *fearfully and wonderfully made*, that the great physician *Galen*, though an heathen, being amazed at the wisdom which he discovered in the frame of every member in mans body, could no longer contain himself, but fell to praising the Creatour in an hymn. As for conscience there is nothing more common then for wicked men after the commission of gross sins to be inwardly tormented and affrighted by reason of somewhat it suggests, the substance whereof is, that there is a God, and that he will judge them for what they have done. *Calvin* telleth us of a certain profane fellow who was ranting at his Inn, and blasphemously wrest-

*Psal. 139. 14.*  
*Galen. lib. 3.*  
*de usu parti-*  
*um, Compono*  
*hic canticum in*  
*Creatoris nostri*  
*laudem, &c.*  
*Multa miser ti-*  
*mco, quia feci*  
*multa proterve,*  
*Exempliq; metu*  
*terror ipse mei.*  
*Ovid. l. 1. A-*  
*mor. Eleg. 1.*



Aph. 3. ing that of the Psalmist, *The heaven of heavens is the Lords, and the earth hath he given to the children of men*, as if God left us to do what we list upon earth, confining himself and his providence to the heavens; thereby as far as he openly durst disavowing a Deity. Whereupon he was struck suddenly with extreme torments in his body, and began to crie out *O God, O God*. So natural it is even for the worst of mankinde to acknowledge a God in their extremities; and for others more ingenuous, even among those that want Scripture-light (as *Tertullian* hath observed) to be frequently saying, *God seeth. I commend it to God, God will recompense*: which drew from him an exclamation that must be warily understood, *O the testimony of a soul naturally Christian!*

③ *testimonium anime naturaliter Christiane!*  
Tertull. Apolog.

§. 4. VI. If he do *circumspicere*, look round about him to the various occurrences in the world; the great deliverances vouchsafed to some, the great calamities



calamities brought upon others, both *Exerc. 2.*  
beyond all expectation. *The Lord is,* Pfal. 9. 16.  
and cannot but be, *known by the judge-*  
*ments which he executeth;* so by the bles-  
sings which he bestoweth. Who can  
see a *Daniel* rescued from reasonable li-  
ons, unreasonable men, a *Moses* preser-  
ved in an ark of bulrushes, a *Noah* in  
a deluge of waters, others in a furnace  
of fire? Who can behold a *Pharaoh* pla-  
gued, an *Herod* eaten up with worms,  
an *Achitophel* making away himself, a  
*Judas* bursting asunder in the midst, an  
*Arius* voiding of his bowels, and not  
crie out, as it is in the Psalm, *Verily* Pfal 58. 1st.  
*there is a reward for the righteous, doubt-*  
*less there is a God that judgeth the earth?*  
We meet with a passage in *Athenens* not  
unworthy, as I conceive, to be taken  
notice of, and recorded here. When at  
a publick meeting in some place of re-  
ceit, a beam of the house suddenly fal-  
ling had dashed out the brains of a no-  
toriously wicked man in the sight of  
many by-standers to whom he was  
known;

Aph. 3.

Ἄνθρωπος δὲ  
 εἶπεν αὐτοῖς· εἰ  
 μὴ εἴτε δὲ  
 εἶπεν. Athen.  
 Deipnoso-  
 phist. l. 8.

known; one *Stratonicus* brake out into a speech so emphatical in the Greek, as it can hardly be translated without much loss, yet take it thus : Sirs, said he, the beam of light which I have, convinceth me that there is a God; if any of you be otherwise minded, this beam of wood may suffice to beget in him the same perswasion.

§. 5. But notwithstanding all this, as it fared with the wise men from the east, who, although they were assured by the appearance of a *star* that a King of the Jews was born, yet needed the *prophets* manuduction to give them notice who he was, and where they might finde him : so though natural reason improved can make it appear *that there is a God*, yet there is a necessity of Scripture-revelation to inform us *who and what he is*, in regard of his Essence, Subsistence, and Attributes; in all these the written word goes far beyond whatever was or could be discerned in Natures school, and becomes  
 the

the fountain of that literal knowledge which we are now to treat of.

EXERCITATION 3.

*Reasons three ways of discovering God fall short of manifesting what he is. The expression in Exod. 3. 14. most comprehensive. A brief exposition thereof. Satans impudence. Nature and Art both unable to discover the Trinity. What Scripture revealeth about it. Basils memento. Julians impiety. Socinians branded. The three Persons compared to those three wells in Genes. 26.*

§. 1. **D**ivines tell us of three ways, Exerc. 3. whereby reason goes to work in her enquiry after God; but none of them all is able to make a full discovery of his Essence. The first is *via causalitatis*, when from the creatures, whereof God is the supreme universal cause, reason begins to contemplate him as their efficient, because they could not make themselves. But hitherto it onely discovereth *Quod sit*, that there is a God, to whom all things owe their beings; not *Quid sit* what he  
S is.



Aph. 3.

is. The second is *via remotionis*, when it considereth the several imperfections of creatures, and removeth them all from God, as inconsistent with a Deitie. Thus it conceiveth him immortal, impassible, impeccable, because to die, suffer, sin, are imperfections. But this onely sheweth *Quid non sit*, what he is not; she is still to seek for what he is. The third is *via eminentie*, when reason considereth the sundry perfections, which are scattered here and there among created beings, and ascribes them all to God in an eminent and transcendent way. As when finding in Angels and men wisdom, holiness, and strength, it conceiveth God to be most wise, most holy, and most strong. Yet even this doth but shew *Qualis sit, non quis*, what kinde of being God is, not *who* is he. Reason for that must be beholding to revelation. In which respects I cannot but applaud the wise answer of that Philosopher, (*Epictetus*, as some report) who when his hear-

ers.



ers said to him, S' you have uttered many excellent things concerning God, but we cannot as yet understand what he is, told them plainly, *Were I able fully to set forth God, I should either be God myself, or God himself cease to be what he is.* Si omnino ego Deum declararem, vel ego Deus essem, vel ille Deus non foret.

Exerc. 3.

Joh. de Carthag. homil. Catholic. 116. 1. homil. 8. p. 47.

§ 2. Were all such passages set aside as are not originally the Heathens own, but borrowed from Jewish or Christian authours, I should not be afraid to affirm, that there is one very short expression in Scripture, to wit this, *I am that I am*, which revealeth more of God, then all the large volumes of Ethnick writers. An expression so framed as to take in all differences of time, according to the idiom of the Hebrew tongue, wherein a verb of the future tense, as *Ehieh* is, may signifie time past and present, as well as that which is to come. Hence ariseth a great latitude of interpretation;

Exod. 3. 14.

Aph. 3. tion ; for according to different readings it implieth different things. Reading it, as we do, *I am that I am*, it importeth the *Supremacie* of Gods being. The creatures have more of *non-entity* then of *being* in them : It is proper to him to say *I am*. *Ἐγώ εἰμι*. so the Septuagint. Or the *simplicity* thereof; whereas in creatures the Thing and its Being, *Ens* and *Essentia* are distinguishable, in him they are both one. Or the *ineffability*; as if the Lord had said to *Moses*, enquiring his name, *I am my self*, and there is nothing without my self that can fully express my Being. Which put *Scaliger* upon inventing that admirable epithet *ἑαυτοῦς*, that is, *Ipsissimus Ipse*. Or lastly, the *Eternitie* thereof; since there never was, never will be a time, wherein God might not, or may not say of himself *I am*. Whence it is that when Christ would manifest his goings out from everlasting, as *Micah* phraseth it, he maketh use of this expression, *Before Abraham was, I am*, not. I

Scalig. de Sub-  
tilit. Exercit.  
365. § 2.

Micah 5. 2.

Joh. 8. 58.

was;

*was* ; for that might have been said of Exerc. 3. *Enoch, Noah* and others who lived before *Abrahams* time, yet were not eternal, but *I am*. If it be rendered *I am what I was*, as *Piscator* would have it, then it speaketh his *Immutability* : I am in executing, what I was in promising, *Yesterday and to day and the same for ever*. If, as others, *I will be what I will be*, then it denotes his *Independency*. That essence which the creatures have dependeth upon the Creatours will ; None of them can say *I will be* , not having of and in it self any power to make it self persevere in being , as God hath. It may perhaps intimate all these, and much more then the tongues of Angels can utter. Verily it is a speech containing more in it ( as a learned writer acknowledgeth ) then humane capacities can attain.

*Que verba  
hoc continentur  
omnium homi-  
num capacita-  
tem transcen-  
dunt. Andr.  
Rivet. in  
Exod. 3. 14.*

§. 3. I shall therefore forbear to enlarge upon it. Let me onely observe before I leave it the notorious impudence of apostate spirits. Satan not



Aph. 3. contenting himself to have got the name of *Jove* in imitation of *Jehovah*, the incommunicable name of God, prevailed with his deluded followers to ascribe unto him that, which the Lord of heaven and earth assumeth to himself in this mysterious place of *Exodus*, saying *I am that I am*. For over the gate of *Apollo's* temple in the city of *Delphi*, so famed for oracles, was engraven in capital letters this Greek vvord ΕΙ, which signifies *Thou art*, vvhereby those that came thither to vvorship, or to consult Satans oracle, vvere instructed to acknowvledge him the fountain of being, and the onely true God: as one *Ammonius* is brought in discoursing at large of this very thing in the last Treatise of *Plutarchs* morals, vvhereunto I refer the reader.

§. 4. As to the point of divine *sub-*sistence, *Jehova Elohim*, Father, Son and Holy Ghost: three persons, but one God; or in *Leo's* expression, *One God without division in a Trinity of Persons*, and  
three

*Deus indivise-*  
*mus in Trini-*  
*tate, & incon-*  
*fuse trinus in*  
*unitate.*



three Persons without confusion in an Unity Exerc. 3.  
of Essence; it is a discovery altogether  
supernatural: yea Nature is so far from  
finding it out, that novv when Scri-  
pture hath revealed it, she cannot by  
all the help of Art comprehend, or set  
it forth as she doth other things:  
*Grammar* it self wanting proper and  
full words whereby to expresse, *Logick*  
strong demonstrations whereby to  
prove, and *Rhetorick* apt similitudes  
whereby to clear so mysterious a truth.  
The terms Essence, Persons, Trinity,  
Generation, Procession and such like;  
which are commonly made use of for  
want of better, have been and will be  
cavilled at as short of fully reaching  
the mystery in all its dimensions. Of  
the similitudes usually brought for its  
illustration that which *Hilary* said is  
most true, *They may gratifie the under-*  
*standing of man, but none of them exactly*  
*suit with the nature of God.* For example,  
Not that of a root, a trunk, and a  
branch; the trunk proceeding from  
the

*Omnis compa-*  
*ratio homini pa-*  
*tius utilis ha-*  
*beatur quam*  
*D. o apta. Hilary.*  
*lib. 1. de Trin.*

Aph. 3. the root, the branch from both, yet but one tree: because a root may for some time be without a trunk, and a trunk without a branch, but God the Father never was without his Son, nor the Father and Son without their coeternal Spirit. Neither that of a chryſtall Ball held in a river on a Sunshine-day, in which caſe there would be a Sun in the Firmament, begetting another Sun upon the chryſtall Ball, and a third Sun proceeding from both the former, appearing in the ſurface of the water; yet but one Sun in all: for in this compariſon two of the Suns are but imaginary, none real ſave that in heaven; whereas the Father, Word and Spirit are diſtinct Perſons indeed, but each of them truly and really God.

§. 5. Well therefore may Rhetoricians ſay, It is not in us and in our ſimilitudes fully to clear this high point; Logicians alſo, It is not in us and in our demonſtrations fully to  
prove

prove it. For however reason be able Exerc. 3.  
from the creatures to demonstrate a  
Godhead, as hath been said, yet it can-  
not from thence a Trinity; no more  
then he that looks upon a curious pi-  
cture can tell whether it was drawn by  
an *English-man*, or an *Italian*, onely that  
the piece had an artificer, and such an  
one as was a prime master in that fa-  
culty: because the limbner drew it as he  
was an artist, not as one of this or that  
nation. So the world is a production  
of that *Essence* which is common to all  
three, not any *personal emanation* from  
this or that *subsistent*; which is the  
reason why a *Deity* may be inferred  
from thence, but not any distinction  
of *Persons*, much less the determinate  
number of a *Trinity*. The doctrine  
whereof is like a Temple filled with  
smoke, such smoke as not onely hin-  
ders the view of the quickest eye, but  
hurts the sight of such as dare with un-  
due curiosity pry into it. A mystery,  
which my *faith* embraceth as revealed

Aph. 3. in the word, but my *reason* cannot fadome. Whilest others run themselves on ground, and dispute it till their understandings be non-plust; may I be enabled to beleieve what Scripture testifieth concerning an *unbegotten Father*, an *only-begotten Son*, and an *Holy Spirit proceeding from both*; *Three*, yet but *One*: and therein to acquiesce without enquiring as *Mary* did, when the Angel foretold her miraculous conception, *How can this thing be?* To which question my return should be no other but that of *Austine*, who notwithstanding his fifteen books concerning the Trinity, modestly said, *Askest thou me how there can be Three in One, and One in Three? I do not know, and am freely willing to profess my ignorance herein.* Verily this light is dazzling, and our eyes are weak. It is a case wherein the wisest clerks are punies, and the ablest Oratours infants.

*Nescio, & libenter nescire profiteor. August. serm. de tempore 189.*

§. 6. Yet is the mystery it self written in Scripture as it were with the



the Sun-beams. I reject not as invalid, but onely forbear as less evident the places commonly cited out of *Moses* and the Prophets; choosing rather to insist upon New-testament discoveries, when the vail which formerly hid the Holy of Holies from mens sight was rent in pieces, and the secrets of heaven exposed to more open view, then whilst the Church was in her minority. At our Saviours baptisme there was a clearer manifestation of the Trinity then ever before; as if God had reserved this discovery on purpose to add the greater honour to his onely Sons solemn inauguration into the office of Mediatour-ship, which was then most visibly undertaken. Who so casts his eye upon the third chapter of the Gospel according to *Luke*, will quickly discern the Father in an audible voice, *heard but not seen*, *This is my beloved Son, in whom I am well pleased.* The word made flesh now in the water, receiving baptisme, and after

Exerc. 3.

Vers. 21, 22,

<sup>23.</sup>  
Vox Patris,

Natus flumine,  
Flamen ave.

T 2

praying,

Aph. 3. praying, so both *heard* and *seen*. The Spirit like a Dove descending and resting upon Christ, *seen* but not *heard*. Inſomuch as the Catholicks were wont in the times of *Athanaſius* to ſend the miſbelieving *Arians* to *Jordan*, there to learn the knowldge of a Trinity.

§. 7. Behold after this a clear nomination of the three coeſſential Perſons in that commiſſion which Chriſt our Lord ſealed to the Apoſtles before his aſcenſion, in the end of the Goſpel according to *Matthew*, when he ſent them out to make diſciples in all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Who can but ſee a Trinity here? How can any who by vertue of this inſtitution hath been baptized, reſuſe to beleeeve it? *It becomes us* (ſaith *Baſil*) to be baptized as we have been taught, to beleeeve as we have been baptized, & to glorifie as we have beleeeved, the Father, the Son, and the holy Spirit. This the great Apoſtate

Δὲ ἡμεῖς βα-  
πτίζονται ὡς  
παρελάβομεν,  
καὶ ὡς  
βαπτίζομεθα,  
δοξάζειν τῷ ᾧ  
πατὴρ δόξα,  
Πατέρη, καὶ  
υἱόν, καὶ ἅγιον  
Πνεῦμα. Ba-  
ſil. epiſt. 78.

Apostate *Julian*, was not a little sensible of; wherefore considering that he could not fairly disclaim the Trinity, till he had renounced his baptism, he took the blood of beasts offered in sacrifice to the heathen Gods (as *Nazianzen* tells us from the report of his own domestical servants) and bathed himself therein all over; so, as much as in him lay, washing off the baptism he had formerly received. Add hereunto that impregnable place (which hath hitherto, and will for ever hold out against all the mines and batteries of hereticks) in the first epistle of *John*, *There are three that bear witness in heaven, the Father, the Word, and the holy Spirit; and these three are One.* Where a Trinity is proclaimed both in numero numerante, there are three; and in numero numerato, telling us plainly who they are, *Father, Word, and holy Spirit*: And that the same Essence is common to them all. For *these three are One.*

*Nazian. Orat.*  
1. advers. *Julian.* circa medium.

1 Joh. 5. 7.

§. 8. Yet is there a late generation,

T 3

Aph. 3. tion of men commonly known by the name of Socinians, who although they maintain against Atheists the *Personalitie* and *Eternitie* of God the Father, have confounded Christian Religion by denying the *Eternitie* of the Son, whose *Personalitie* they acknowledge; and the *personalitie* of the Spirit, whose *Eternitie* they confess. Methinks it fares with these three blessed Persons, as with those three noted wells of which we read in the twenty sixth of *Genesis*. Two of them *Isaacs* servants were enforced to strive for with the herdmen of *Gerar*, which made him call the one *Esek*, that is, contention, the other *Sitnah*, that is, hatred. A third they got quiet possession of, and he called the name of it *Rehoboth*, saying, *Now the Lord hath made room for us*. The Fathers Godhead is like the well *Rehoboth*, which there was no strife about, the Sons divinity like the well *Esek*, we are forced to contend for that, as also for the Deity of the Spirit, which is

as



as *Sitnah* to the *Socinians*; they hate the *Exerc.* 4  
thoughts of it, much more the acknowledgement.

But can any man say by the *Spirit of God*, that the *Spirit* is not *God*? Is it not as clear by *Scripture* light that *Christ* is *God*, as by *Natures* light that *God* is? Are they *Christians* and *Spiritual*, who denie the divinity of *Christ* and the *Spirit*? Let the judgement of charity enjoy its due latitude: but for my part, I would not for a thousand worlds have a *Socinians* account to give at the end of this.

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#### EXERCITATION 4.

*Divine Attributes calling for transcendent respect.*

*They are set down in the Scripture so, as to curb our curiositie, to help our infirmity, to prevent our misapprehensions, and to raise our esteem of God. Spiritual knowledge superadding to literal clearness of light, sweetness of taste, sense of interest and sinceritie of obedience.*

**N**Ext to the Essence and Subsistence  
of God, his Attributes are to be  
consider-

Aph. 3. considered ; concerning which I premise this rule.

§. 1. The degrees of our *respect* are to keep proportion with degrees of *worth* in persons and things ; *ordinary* worth requiring *esteem*, *eminent* calling for *reverence* , *supereminent* for *admiration*, yea and *adoration* too, if it be an uncreated object. Hence the Psalmist upon contemplation of God crieth out as in an extasie, *O Lord, our Lord, how excellent is thy Name in all the earth !* His Attributes are his Name ; their worth so superexcellent , as far to transcend the utmost pitch of that observance, which we, poor we, are able any way to render. Seeing as the stars of heaven disappear , and hide their heads upon the rising of the Sun that out-shineth them : so creatures seem *not to be excellent*, yea, *not to be*, when the being and excellency of their *Maker* displayeth it self, according to that, *All nations before him are as nothing ; and they are counted to him less then nothing and vanity.* The best

Psal. 8. 1,  
and 9.

Isai. 40. 17.

best of them have but some perfecti- Exerc. 4.  
ons: God either hath ( as manna is  
supposed to have had the relish of all  
meats ) or containeth all; Sovereign-  
ty comprehendeth inferiour honours.  
The best of their perfections are mix-  
ed with some defects: but *God is light*, 1 Joh. 1. 5.  
*and in him is no darknes at all.* They may  
be perfect and good in their kinde:  
He is perfection and goodness it self.  
In them we may finde matter of won-  
derment, but of astonishment in him, wit-  
ness that eminent place Nehem. 9. 5.  
*Blessed be thy glorious Name, which is ex-  
alted above all blessing and praise.* Nature,  
though not altogether silent upon this  
argument, to wit the divine Attributes,  
yet enjoyeth but a dim light to disco-  
ver them by, whereas the Scripture re-  
presenteth them most magnificently in  
sundry respects.

§. 2. First, so as to *curb our curiositie.*  
For which end it expresseth divers of  
them negatively, as when God is said  
to be infinite, immortal, invisible, un-  
V searchable:

Aph. 3. searchable: whereby we are taught that it is easier for us to know what he is not, then what he is; which is known onely to himself. The best terms (as Scaliger hath it) for men to manifest their understanding of God by, are those which manifest that they understand him not. *Thou, O Lord, saith Nazianzen, hast produced all those things of which we speak; but art unspeakable thy self. All that can be known by us is from thee, but thou thy self canst not be known. Yea Austin was not afraid to affirm that Nescience is the better way of knowing God.*

Scalig. de Subtil. Exercit. 365. § 2.  
 Μὴ ὅτι ἐὰν ἀφ' ὧν ἡμεῖς λέγομεν τὰς ὁμοιωτάς σου. Μᾶλλον ἐὰν ἀφ' ὧν ἡμεῖς λέγομεν τὰς ὁμοιωτάς σου. Nazianzen. hymn. ad Deum.  
 Melius scitur nesciendo. Aug. lib. 2. de ordine.

Secondly, so as to help our infirmitie. For whereas we are not able by any one act of our finite understandings to comprehend that infinite Essence, which is it self one simple Act, but comprehensive of all perfections; Holy Scripture, condescending to our weakness, alloweth us to take up as it were in several parcels, what we cannot compass at once; and in contemplating the Attributes to conceive  
 som



some under the notion of *divine properties* incommunicable to creatures; such as are Immensity, Independency, Eternity, Simplicity, Self-sufficiency, All-sufficiency, Omnipotence, Omniscience, Omnipresence. Others under that of *divine faculties*; such are Understanding, Will, and Memory ascribed to God. It gives us leave to look at some as *divine affections*; such are his Love, Hatred, Anger, Grief and Delight. At others as *divine virtues*; such are his Mercy, Justice, Patience, Faithfulness, Holiness, Wisdom, &c. and at other some as *divine excellencies* resulting out of all the former; such are Majesty, Blessedness and Glory.

§. 3. Thirdly, so as to prevent our misapprehensions. The Attributes of God however diversified in our conceptions (as hath been said) are identified with his Essence, which is but One: though to us they appear to be different each from other, and all from it; as

Aph. 3.

the vast ocean, though but one, receiveth divers names from the severall shores it washeth upon: so however Justice, Mercy, Power and the rest, be severall names suited to different operations; yet God is but one *simple Act* under those *various denominations*. Lest we should therefore apprehend them to be such qualities as our virtues are, really distinguishable, yea and separable from our being (as appeared when the first man fell from his holiness, yet continued a man still) Scripture doth sometimes predicate them of God in the *abstract*: as when Christ is styled *Wisdom*; when it is said, *God is love*, and *the Spirit is truth*. Men may be called loving, wise and true: God is love, wisdom and truth it self. The Apostle telleth us that if God swear, he doth it *by himself and no other*; yet we finde him in the Psalm *swearing by his holiness*: whence it followeth that his holiness is himself. Christ is usually said to sit at the right hand of God; but  
in

Proverb. 9.

1 Joh. 4. 8.

1 Joh. 5. 6.

Heb. 6. 13.

Psalm. 89. 35.

in one place it is exprest by sitting on *Exerc. 4.*  
*the right hand of power*: Therefore God *Mark 14. 62.*  
 is Power, as well as Love. There is the  
 same reason of all his attributes.

§. 4. Fourthly, So as to raise our  
*esteem of God.* Some there be which are  
 frequently called *Communicable Attri-*  
*butes*, because in them the creatures  
 share, as being, immortality, good-  
 ness, and wildome. Lest we should  
 in this respect have lower thoughts of  
 God then becomes us, Scripture is  
 wont to ascribe them to him in such  
 a way of *supereminence* as, (however  
 they be participated by Angels and  
 men yet) he onely is said to have  
 them. Witness these texts, *There is none* *Is. 45. 6.*  
*besides me. Who onely hath immortality.* *1 Tim. 6 16.*  
*God onely wise.* And *There is none good but* *and Chap.*  
*God.* Because in him they are all infi- *1. 17.*  
 nite, all eternal, all unmixed, and *Match. 19. 17.*  
 without the least allay of imperfecti-  
 on. An apostrophe borrowed from a  
 devout, though popish, writer, shall  
 shut up this. *O abyss of divine perfections!*

Aph. 3. *How admirable art thou, O Lord, who possessest in one onely perfection the excellency of all perfections, in so excellent sort, that none is able to comprehend it but thy self!*

Fr. Sales. Love  
of God. lib. 2.  
cap. 1. § 3.  
pag. 74.

Ephes. 1. 17.

§. 5. There is yet behinde, a third kinde of knowledge far exceeding both the former. A knowledge of God not proceeding from the light of Nature alone, as the first doth; nor of Scripture alone, as the second; but from effectual irradiations of *the Spirit of wisdom and revelation*, accompanied with purging and cheering influences from the same spirit. Look as the *Literal* maketh an addition of further discoveries to the *Natural* ( which hath been sufficiently proved ) So this *Spiritual* knowledge of God superadds even to the *Literal* sundry particulars, not unworthy of our serious consideration, viz.

First, Clearness of light. Since the Canon of Scripture was perfected, the things which the Holy Ghost discovereth are no other for substance, but those



those very things which are contained in the written word: onely he affords regenerate persons clearer light to discern them by, then any they had before their conversion. Take a man that is now become a learned Critick, turn him to the same Authour which he perused when he was a young student; he will finde the self-same matter, but see a great deal further into it, because he hath now got further light. So is it here. Exerc. 4.

Secondly, Sweetness of taste. *I sat* Cantic. 2. 3.  
*down under his shadow with great delight,*  
*and his fruit was sweet to my taste.* So the  
 Spouse. *O taste and see that the Lord is* Pla'. 39. 8.  
*good.* So the Psalmist. Upon which  
 place the School-men have founded  
 their distinction of *knowledge of sight*  
 and a *knowledge of taste.* Spiritual science Scientia visib.  
gustib.  
 is steeped in affection; taking delight  
 in the things known, and not barely  
 apprehending, but relishing and sa-  
 vouring what it apprehendeth with  
 abundance of love and complacency.

Whence:

**Aph. 3.** Whence those expressions in Solomons song, *Because of the savour of thy good ointments, thy name is as an ointment poured forth, therefore do the Virgins love thee, He doth not know the things of God* (saith a late writer well) *who doth not desire and love them.*

Cantic. 1. 3.  
Nescit divina,  
qui non ornat,  
qui non amat.  
Jo. Eu'ch.  
Nicom. Theopolit. pag. 91.

Ezek. 28. 22.  
compared with  
verse 26.  
Ephes. 1. 13.

§. 6. Thirdly, Sense of interest. Of the Zidonians God said, *They shall know that I am the Lord*: But of his own people Israel, *They shall know that I am the Lord their God.* Paul of the beleieving Ephesians concerning Christ, *In whom ye trusted, after that ye had heard the word of truth, the Gospel of your salvation.* Others may consider the Gospel *as a word of truth*, and a doctrine holding forth salvation; but such as are savingly enlightened and sanctified by the Spirit, view the *salvation* it holdeth forth as *theirs*, and are ready to say of every truth therein contained, *This is good and good for me.* Happy man, whosoever thou art, that canst look by an eye of faith at the Gospel as the Charter of thy

thy liberties, at the condemning Law Exerc. 4.  
as cancelled by thy Surety, at the  
Earth as the footstool of thy Fathers  
throne, at Heaven as the portall of thy  
Fathers house, at all the creatures in  
Heaven and Earth as an heir is wont  
to look at his fathers servants, which  
are therefore his, so far as he shall have  
need of them, according to that, *All* <sup>1 Cor. 3. 22,</sup>  
*are yours, and ye are Christs, and Christ is* <sup>23.</sup>  
*Gods.*

Fourthly, Sincerity of obedience.  
No doubt but *Elies* two sons, being  
Priests had a literal knowledge of  
God; yet being profane, they are said  
expresly not to have known him. *They* <sup>1 Sam. 2. 12.</sup>  
*were sons of Belial; they knew not the Lord.*  
When *Lucius* a bloody persecuter of-  
fered to confess his Faith, in hope  
thereby to beget in the auditours a  
good opinion of his orthodoxy, *Moses*  
the religious Monk refused to hear  
him, saying, *The eye might sometimes judge* <sup>Ruffin. histor.</sup>  
*of ones faith as well as the ear: and that* <sup>Eccles. lib. 2.</sup>  
*whosoever lived as Lucius did, could not be-* <sup>cap. 6.</sup>  
*leeve*

- Aph. 3. *leave as a Christian ought. Fully consonant hereunto is that of James, I will shew thee my faith by my works. That of*  
 James 2. 18. *John, He that saith, I know God, and keepeth not his commandments is a liar, and the truth is not in him. And that of Job, Be-*  
 2 John 2. 4. *hold the fear of the Lord that is wisdom, and to depart from evil is understanding.*  
 Job 22. last.
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APHORISME IV.


Goodness and Greatness are Attributes so comprehensive, as to include a multitude of divine perfections.

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EXERCITATION 1.

Exerc. 1.

*God described from goodness and greatness both without and within the Church. A lively pour-traiture of his goodness in the several branches thereof. Exod. 34. 6, 7. Bowels of mercy implying inwardness and tenderness. Our bowels of love to God, of compassion to brethren. Mercy not to be refused by unbelief, nor abused by presumption.*

§. 1.  He most learned among the Heathen made account they had sufficiently

characterized their Jupiter, when they styled him Good and Great, yea the Best and Greatest of Beings. Neither can it be denied that these two attributes,

*Ὁς τε μέγας  
τε.  
Optimus Maximus.*

Aph. 4. tributes, if we take them in their latitude, comprehend very many of those perfections, which commonly go under other names. And this perhaps may be the reason why *David* in Psalm one hundred forty fifth ( which the Rabbins are said to have esteemed so highly of, as to determine, but with more superstition then truth, that whosoever repeated it thrice every day might be sure of eternal life ) having set himself to extoll God and to bless his name, as appeareth by the first and second verses, insisteth chiefly on these two. *Great is the Lord, and greatly to be praised, and his greatness is unsearchable.* Shortly after, *They shall abundantly utter the memory of thy great goodness. The Lord is gracious and full of compassion, slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works. I shall accordingly treat of both, and first of his Goodness.*

Coppen in-  
gumento  
Psal. 145.

Psal. 145. v. 3.

Verf. 7. 8, 9.

Afts 7. 22.

§. 2. *Moses* was skill'd in all the learning

learning of the Egyptians ; yet as not content herewith, he becometh an humble suiter to God for some further and better knowledge, *I beseech thee* (saith he) *shew me thy glory.* Exerc. 1. Exo. 33. 18. Other notions may fill the head of a moral man : nothing short of the knowledge of God can satisfie the heart of a Saint. Wherefore in answer to this request, the Lord maketh him a promise, saying, *I will make all my goodness pass before thee.* Verse 19. The thing desired was a sight of his glory ; the thing promised a view of his Goodness. Which intimateth that however in themselves all the Attributes of God be glorious, yet he glorieth most in the manifestation of his goodness, neither doth any bring him in so much glory from the creatures who are wont to magnifie this most. *I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us; and the great goodness towards the house of Israel, which he hath bestowed on them, according to his* Lai 63. 7.



**Aph. 4.** *mercies, and according to the multitude of his loving kindnesses. So the Church in Isaiah.*

Now the forementioned promise made to *Moses* in *Exodus* the three and thirtieth, was made good in chapter the thirty fourth, where the Lord is said to have passed by him, and proclaimed, *The Lord, the Lord God mercifull and gracious, long-suffering and abundant in bounty and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children unto the third, and to the fourth generation.* All which clauses, (even the latter, expounded by most of Gods Justice) may be so interpreted as to relate to his Goodness rather.

*Exod, 34, 6, 7.*  
*Totum hunc locum ad bonitatem Dei pertinere asserit Ludovic. de Dieu Animadvers. in l.c.*

It is twofold, one *Essential*, that wherewith God is good in himself, the other *Relative*, that whereby he doth good to his creatures. The former is here set forth by the term *Jehovah*, which



which is doubled, and doth most fully *Exerc. 1.* serve to express it, as coming from a root, that signifieth Being. For Goodness and Entity are convertible, and every thing so far forth as it partaketh of Being, partaketh also of Bonity: wherefore God in whom all degrees of Entity meet is undoubtedly most good. The latter in the title *El*, which as a learned Jew affirmeth, doth not less clearly express his *influence*, then *Jehovah* doth his *Essence*: *El* and *Elohim* in their most proper notion (as he telleth us) signifying the authour and producer of things by an infinite power. Of this Relative goodness there are sundry distinct branches mentioned in this superexcellent Text, which are spoken to in their order.

§. 3. The First is *Mercy*. The nature whereof may receive much light from the Hebrew word which is here made use of. It cometh from a root that signifieth shutting up in ones bowels, as child-bearing women retain and cherish

*Diabolus in quantum est, bonus est.*  
August. n. 1. e  
Natur. B. vii.  
c. 5.

Abraham apud Joann. Buxtorf. fr. in Dissertat. de Nominibus Dei Hebraicè thes. 39 & 41.

רחם א  
רחם intra  
viscera recepit,  
αγαπήχρα ἐ-  
λκε. Luc. 1.  
78.

- Aph. 4. cherish their dearest offspring within their wombs. Accordingly we reade in *Luke* of the *bowels of Gods mercy*; a phrase which implieth both inwardness and tenderness. First inwardness, our bowels are the most inner parts: The mercy of God springs from within, and hath no original cause without himself. Humane affection is commonly both begotten and fed by somewhat without, in the thing or person beloved; as culinary fire must be kindled and kept in by external materials: But *God loveth because he loveth, and sheweth mercy on whom he will shew mercy*; as celestial fire is fuel to it self. He freely extendeth mercy to us in making us good, then doth us good for being so; is not this a mercifull God? Secondly tenderness. The forecited passage in *Luke* runneth thus in our translation, *Through the tender mercies of our God*. Of all parts the bowels relent and earn most. In them we are wont to finde a stirring, when strong affections

Deut. 7. 7, 8.  
Exod. 33. 19.

affections of love or pity are excited, *Exerc. 1.*  
as Joseph did upon sight of Benjamin. *Gen. 43. 30.*  
God speaking after the manner of men  
useth this pathetical expression con-  
cerning his people, *How shall I give thee* *Hos. 11. 8.*  
*up Ephraim? how shall I deliver thee Israel?*  
*how shall I make thee as Admah? how shall I*  
*set thee as Zeboim? mine heart is turned*  
*within me, my repentings are kindled toge-*  
*ther. His people accordingly crie to*  
*him, Where is thy zeal, and thy strength? the* *Isai. 63. 15.*  
*sounding of thy bowels, and of thy mercies are*  
*they restrained? Of all humane bowels*  
*those of mothers are the tenderest. (Can*  
*a woman (saith the Lord) forget her suck-* *Isai. 49. 15.*  
*ing childe that she should not have compas-*  
*sion on the son of her womb? Yet sooner*  
*shall all the mothers in the world*  
*prove unnatural, then he unmercifull:*  
*for so it followeth, yea they may forget,*  
*yet will not I forget thee.*

§. 4. Well may this notion of mer-  
cy put us in minde of returning bow-  
els of love to God, according to what  
David said in the beginning of Psalm

Y

the



Aph. 4. the eighteenth, *I will love thee O Lord my strength*; where the word cometh from the same forementioned root, and intimateth exercising love out of his most inward bowels : as also of extending bowels of compassion to those especially that stand in nearest relation to him, according to that of John, *Whoso hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* But that is not all the improvement we are to make of this Attribute. As it is a most tender affection, so is it to be most tenderly used. Take we therefore diligent heed, as of refusing it by unbelief, so, of abusing it by presumption.

*Ex intimis visceribus diligam te. Psal. 18. 1.*

1 Joh. 3. 17.

Jonah. 2. 8.

First, *of refusing mercy by unbelief*. Many, as the phrase is in Jonah, *for sake their own mercie*, by giving way to objections arising from the flesh, like smoke out of that bottomless pit in Revelation. Say not therefore God is so angry with me, the arrows of the Almighty



Almighty stick so fast, and the poyson Exerc. 1.  
thereof doth so drink up my spirit,  
that I cannot expect any mercy from  
him. Know that the Lord is wont even  
*in Wrath to remember mercie*: and that the Habak. 2. 3.  
correction which thou at present look-  
est at as an argument of wrath, may  
perhaps be an evidence of love, and an  
act of mercy. God is not about to hew  
thee down, as thy unbeleeving heart  
imagineth, but to prune thee for pre-  
vention of luxuriancy. Be sure the right  
hand of his clemency knoweth what-  
ever the left hand of his severitie doth.  
Thou hadst better be a chastened son,  
then an undisciplined bastard. There  
is no anger to that in *Isaiah*, *Why* *I*sa. 1. 5.  
*should ye be stricken any more? ye will revolt*  
*more and more*: That in *Ezekiel*, *I will* *Ezek. 16. 42.*  
*make my fury towards thee to rest, and my*  
*jealousie shall depart from thee; and I will be*  
*quiet, and will be no more angry*; That in  
*Hosea*, *He is joyned to idols, let him alone.*  
Then is God most angry of all, when  
he refuseth to be angry; yea there is no  
Y 2 anger

*Hos. 4. 17.*  
*Tunc magis ira-*  
*scitur quando*  
*non irascitur.*  
*Super omne n-*  
*iram miseratione*  
*ista. Bernard.*

Aph. 4. anger of his to be compared to this kinde of mercy. Men that are fatted to destruction often go prosperously on in the world, have few afflictions in their life, no bands in their death: but as *Erasmus* once said, *From this prosperitie good Lord deliver us.*

*Abſit à nobis,  
ch.riſſimi, talis  
felicitas. Erasm.  
in concione de  
miſericordia.*

Say not I am unworthy, and must therefore despair; for mercy is free, and if God should shew mercy to none but such as are worthy of it, he should shew mercy to none at all, seeing *All have sinned and come short, as of the glory, so, of the mercy of God.* Say not my sins are many and great, too many and too great to be pardoned: but oppose to the multitude of thy transgressions that *multitude of tender mercies* mentioned by the Psalmist; not forgetting the gracious invitation by another Prophet, *Let the wicked forsake his way, and the unrighteous man his thoughtss; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, or, multiplie pardon, as the*

*Pſal. 51. 1.*

the original phrase imports. To the Exerc. 1.  
 greatness of thy sins oppose the riches  
 of Gods mercy, and greatness of his  
 love spoken of by the great Apostle.  
 God, saith he, *who is rich in mercy, for his* Ephes. 2. 4.  
*great love wherewith he loved us.* Lo here  
 a vast heap, whereunto men may come  
 with confidence, be it never so much  
 they have need of, because these riches  
 are not impaired by being imported.  
 The mercies of an infinite God are in-  
 finite mercies, and so able to swallow  
 up all the sins of finite creatures. What  
 though thou hast heretofore delighted  
 in sin? despair not, for he *delighteth in* Micah 7. 18.  
*mercy, mercy pleaseth him,* as much as ever  
 any sin did thee. What though thy re-  
 bellion hath been long continued? *The* Psalm 103. 17.  
*mercy of the Lord is from everlasting to ever-*  
*lasting upon them that fear him.* Yea what  
 though to former guilt thou hast added  
 back-sliding, and relapses to rebellion?  
 yet remember that in Jeremiah. *Return* Jerem. 3. 22.  
*ye back-sliding children, and I will heal your*  
*back-slidings,* together with that in the



Aph. 4. last of *Hosea*, where *Israel* had no sooner said, *In thee the fatherless findeth mercy*, but it followeth immediately, *I will heal their back-slidings, I will love them freely*. But lest any should surfeit on these sweet meats, take we heed.

Hof. 14. 3, 4.

§. 5. Secondly, *Of abusing mercy by presumption*. Mercie improved openeth to us the surest refuge; Mercy abused brings upon us the sorest vengeance. It would be considered that there is one kinde of presumers whom mercy it self is resolved to have no mercy on, so long as they continue such: to wit, those that dare expect it, notwithstanding their resolution to go on in their impenitence, and ignorance of God. For thus saith the God of heaven concerning him, *Who bleisseth himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst, The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man; and the curses shall*

Deut. 29. 19,  
20, 21.

that



that are written in this book shall lie upon *Exerc. 1.*  
him; and the Lord shall blot out his name  
from under heaven; and shall separate him  
unto evil. And again, It is a people of no *Isa. 27. 11.*  
understanding; therefore he that made them  
will not have mercy on them, and he that  
formed them will shew them no favour. Such  
shall at length finde to their costs that  
the Justice of God, as well as his Mercy  
endures for ever: And that as nothing  
is more calm then a smooth, more ra-  
ging then a tempestuous sea; nothing  
more cold then lead when it is taken  
out of the mine, nor more scalding  
when it is heated; nothing blunter  
then iron, yet when it is whetted no-  
thing more sharp: So none more mer-  
cifull then God, but if his patience be  
turned to fury by our provocations,  
none more terrible. Because I have  
purged thee, saith the Lord, and thou wast  
not purged; thou shalt not be purged from  
thy filthiness any more, till I have caused my  
fury to rest upon thee. I the Lord have spo- *Ez k. 24. 13,*  
ken it; and I will do it I will not go back, *14.*  
neither

Aph. 4. *neither will I spare, neither will I repent &c. Wo and again wo to them all, against whom mercy it self shall rise up in judgement. Look as the power of God, though infinite, receives limitations from his will; He could have made millions of worlds, would make but one: In like manner his infinite mercy is also limited by his will; and his word the interpreter of his will; plainly telleth us that, as Physicians begin with preparatives, so he begets fear in their hearts, whom he intendeth mercy to. Look as a father pittieth his children, so the Lord pittieth them that fear him. The mercy of the Lord is from everlasting to everlasting upon them that fear him, to such as keep his Covenant, and to those that remember his commandments to do them. Not they that presume, but that fear; not such as break, but as keep his Covenant; not those that forget, but that remember his Commandments to do them; or at least whose earnest desires and endeavours*  
are

Pla'. 103. 13,  
17, 18.

are that way bent, may expect and shall Exerc. 2.  
 receive mercy from him. They shall  
 finde by sweet experience the infalli-  
 ble truth of what M<sup>r</sup> Peacock once said  
 upon his recovery out of a deep and  
 long desertion, viz. That the sea is not  
 more full of water, nor the sun of  
 light, then the Lord is of mercy.

M<sup>r</sup> R. Bolton's  
 Instructions  
 pag. 87.

## EXERCITATION 2.

*Grace what. From it spring Election, Redemption,  
 Vocation, Sanctification and Salvation. A Cave-  
 at not to receive it in vain. It purgeth and  
 cheereth. Glosses upon Titus 2. 11, 12. and  
 2 Thess. 2. 26, 17. The exaltation of free grace  
 exhorted to. Long-suffering not exercised to-  
 wards evil Angels, but towards men of all sorts.  
 It leadeth to repentance; is valued by God, and  
 must not be slighted by us. A dreadfull example  
 of goodness despised.*

§. 1. **A** Second branch of Gods good-  
 ness is Grace, which relates to  
 unworthiness, as the former did to mi-  
 sery. God is mercifull to the ill-deser-  
 ving, Gracious to the undeserving. So far

**Z**

are

Aph. 4. are we from being able to merit so much as the crumbs which fall from his table, that even temporal favours are all from grace. *Noah* was preserved in the deluge. Why? because *He found grace in the eyes of the Lord*. *Jacob* was enriched, and had enough. How came it to pass? *Because God, said he to Esau, hath dealt graciously with me*. But beside that common favour which all share in more or less, there is a more special grace, which the Psalmist prayeth for, *Remember me, O Lord, with the favour that thou bearest unto thy people; O visit me with thy salvation*.

§. 2. This third is drawn throughout the whole web of salvation, and there is not a round in the ladder to heaven, which doth not give every one that steppeth upon it just occasion of crying, *Grace, Grace*. Did the Lord elect thee to life and glory, when so many were passed by? What reason can be given of this but free grace? *Paul* styleth it the election of grace in his epistle



epistle to the Romanes, and telleth his Exerc. 2.  
*Ephesians* that God had chosen them in Ephes. 1. 4.  
 Christ before the foundation of the 5, 6.  
 world, according to the good pleasure  
 of his will, *to the praise of the glorie of his* Ibid. ver. 7.  
*grace.* Hast thou obtained redemption  
 through the bloud of Jesus? That al-  
 so, saith he there, flows from *the riches*  
*of his grace.* Hath the Lord effectually  
 called thee? Bow down thine head  
 and adore free grace, as the cause  
 thereof. For *he saveth and calleth us* 2 Tim. 1. 9.  
 saith the same holy Apostle, *with an*  
*holy calling, not according to our works,*  
*but according to his own purpose and grace.*  
 So in the *Acts*, when a great num-  
 ber beleaved, and were turned to  
 Christianity, *Barnabas saw the grace of* Act. 11. 21. 23.  
*God, shining forth in their conversion.*  
 Hast thou received any abilities tend-  
 ing either to thine own sanctification,  
 or to the edification of others? Do the  
 like upon this occasion too, as *Paul*  
 did, saying, *By the grace of God I am what* 1 Cor. 15. 10  
*I am; and his grace, which was bestowed up-*

**Aph. 4.** *on me was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God, which was with me. In a word, dost thou finde in thy self any beginnings of salvation, any hopes that it shall be perfected? Remember what that great asserter of free grace hath left upon record to all posterity. By grace ye are saved through faith; and that not of your selves, it is the gift of God. Remember it so, as*

*Eph. 2. 8.*

*§. 3. First, to beware of receiving the grace of God in vain, it being ordained for better ends, to wit, purging and cheering of such as receive it. The grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. All partakers of grace should not onely denie that gross ungodliness of conversation, which the very sons of moralitie decry and abhor; but also worldly lusts, which others are secretly indulgent to. Neither should they content them-*

*Titus 2. 11, 12.*

themselves with a negative purity, such Exerc. 2.  
as that of the Pharisee was, *I am not as* Luke 18. 11.  
*other men ; not as this publicane ; not an ex-*  
*tortioner, not an adulterer,* (Logicians say  
of this particle *Not*, that it is of a mali-  
gnant nature ; Divines know that the  
malignant Church is much built up  
by such negatives ) but also practise  
positive holiness, by *living soberly, righ-*  
*teously and godly,* and that too in this pre-  
sent world : not putting on a vizard of  
these, as the manner of some is, on a  
sick bed, or death bed, when they can  
no longer look at themselves , as men  
of this world, but of another. As for  
cheering , remarkable is that prayer  
made in behalf of the Thessalonians,  
*Now our Lord Jesus Christ himself, and God* 2 Thess. 2.  
*even our Father , which hath loved us, and* 16, 17.  
*hath given us everlasting consolation , and*  
*good hope through grace, comfort your hearts.*  
It implieth that whereas we cannot  
possibly raise from our selves any  
ground of hope , or have any lasting,  
much less everlasting consolation from

Aph. 4. the creatures, Grace is a firm foundation for both. And this is it, which hath put the prince of darkness (whose desire it hath always been to keep men in as hopeless and comfortless condition as he can ) upon using his utmost endeavours in all ages of the Church, either to obstruct the doctrine of free grace, as by *Pelagian* and *Arminian* tenents, or to poison this fountain with corrupt deductions and inferences, as by *Antinomians* and *Familists*. Wherefore remember it so, as

§. 4 Secondly, In all thy tenents and discourses to magnifie and exalt that to which thou owest so very much, indeed thine All that good is. Think it not enough, with some, of a thousand parts to ascribe nine hundred ninety and nine to *free grace*, reserving but one for *free-will* . for as *Prosper* resolves the case well, *It is not devotion to give almost the whole to God, but deceit to retain the least part.* And again, *Grace is wholly repelled, where it is not wholly entertained.*

*Non est devotio-  
nis dedisse prope-  
torum, sed frau-  
dis retinuisse vel  
minimum.*

*Gratia Dei tota  
repellitur, nisi  
tota suscipiatur.*



*ained.* I list not now to dispute the Exerc. 2.  
point: Onely let me have leave to commend to thy reading and observation a paper of verses, inserted by certain Divines that were present at the *Synod of Dort*, into their suffrage, and comprehending a brief decision of the five Articles there debated, with a pious inference from thence; because with me they have ever been of great esteem since I first met with them in the Acts of that Synod.

*Gratia sola Dei certos elegit ab ævo;*

*Dat Christum certis gratia sola Dei;*

*Gratia sola Dei fidei dat munera certis;*

*Stare facit certos gratia sola Dei.*

*Gratia sola Dei cùm nobis omnia donet,*

*Omnia nostra regat gloria sola Dei.*

*Acta Synod.  
Dordrecht. in  
4<sup>o</sup>. pag. 293.*

In English thus,

*Free grace alone elected some to bliss;*

*Free grace alone gave Christ to death for  
some;*

*In some free grace works faith that sa-  
ving is,*

*Some*

Aph. 4.

Some by free grace to perseverance come.  
 Since Gods sole grace doth all our good  
 provide,

Let Gods sole glory all our motions  
 guide.

2 Pet. 2. 4.

§. 5. A third branch of divine goodness is *Long-suffering*; whereby God hath been pleased to put a notable difference between Angels that fell, and the lapsed sons of *Adam*. Of them *Peter* saith, God spared not the *Angels* that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement. This was quick

2 Pet. 3. 9.

and speedy work. But the Lord saith the same Apostle, is *Long-suffering* to us-ward. He exerciseth much patience, very much, even towards all, though

Rom. 9. 22.

vessels of wrath. For so Paul, What if God willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? How profane was the old world? How wicked a place was *Jericho*? yet was he one hundred and

twenty

twenty years in warning those of that Exerc. 2.  
age, before he brought the deluge upon them : And he that made the world in six , was seven days in destroying that one city. The great Doctour of the Gentiles was not much more then thirty years old, when God converted him : yet we finde him looking at this as infinite patience, as all long suffering, that he was born with so long. I obtained mercy (saith he) that in me first <sup>1 Tim. 1. 6.</sup> Jesus Christ might shew forth all long-suffering. How sensible then ought they to be of this Attribute, whom God hath born with fourty, fifty, sixty years, and still continueth to cry unto , as it is in Habakkuk, *Wo to him that increaseth that* <sup>Habak. 2. 6.</sup> *which is not his : How long ?* as in Jeremy, *O Jerusalem wash thine heart from wickedness, that thou mayst be saved : How long shall thy vain thoughts lodge within thee ?* And again, *Wo unto thee O Jerusalem, wilt* <sup>Jerem. 13. 27.</sup> *thou not be made clean ? When shall it once be.* All which places declare sufficiently that the long-suffering God doth in

Aph. 4. a manner long to see our conversion to him.

Rom. 2. 4.

§. 6. And that indeed is the most proper use we can make hereof according to Pauls exhortation, *Despiseest thou the riches of his goodness and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance.* Verily we cannot meet on this side hell with a worse temper of spirit then that which inclines a sinner to despise the forbearance of God, and to kick against the bowels of his goodness: As that profane Arian did, who was executed at *Norwich*, concerning whom Mr *Greenham* acquainteth us with this strange and prodigious narration.

Mr *Greenham* in his treatise intituled, *A sweet comfort for an afflicted conscience on Prov. 18. 14. circa medium.*

“ This hellish heretick, saith he, ( for  
 “ so were the deniers of Christs Divi-  
 “ nity accounted of in those days,  
 “ whatever thoughts be had of them  
 “ in these ) a little before he was to be  
 “ executed, afforded a few whorish  
 “ tears, asking, whether he might be  
 “ saved by Christ or no? When one  
 “ told



Exerc. 2.

“ told him that if he truly repented he  
 “ should surely not perish; he brake  
 “ out into this speech, *Nay, if your Christ*  
 “ *be so easie to be intreated indeed, as you*  
 “ *say, then I defie him, and care not for*  
 “ *him.* Horrible blasphemy! desperate  
 wickedness for a man to draw  
 himself back from repentance by that  
 very cord of love, whereby he should  
 have been drawn to it. The next de-  
 gree of impiety is, when men are there-  
 fore bold to continue long in sinning,  
 because he with whom they have to do  
 is a long-suffering God. A vice which  
 the Preacher of old took notice of. *Be-*  
*cause sentence against an evil work is not*  
*executed speedily, therefore the heart of*  
*the sons of men is fully set in them to do*  
*evil.* But let such fear and tremble at  
 what followeth, *Though a sinner doth evil*  
*an hundred times, and his days be prolonged;*  
*yet surely I know it shall not be well with the*  
*wicked.* The Lord valueth every mo-  
 ment of his forbearance, as in the pa-  
 rable, *Behold these three years I come seek-*

Eccles 8 11,  
12, 13.

Luke 13.7.

- Aph. 4. *ing fruit on this fig-tree, and finde none.*  
 Christ sets an high price upon every  
 exercise of his patience, as in the Can-
- Cantic. 5. 2. *ticles, Open to me, for my head is filled with  
 dew, and my locks with the drops of the night.*  
 Take we heed of sleighting that which  
 God and Christ value. Know and con-  
 sider that patience may be tired, that  
 however the Lord be long-suffer-  
 ing, yet he will not suffer for ever, but  
 be weary of repenting in case men will  
 not be weary of sinning. Hear what  
 was once said by himself to Jerusalem,
- Jerem. 15. 6. *Thou hast forsaken me, saith the Lord, thou  
 art gone backward: therefore will I stretch  
 out my hand against thee, and destroy thee: I  
 am weary with repenting.*

EXERCITATION 3.

*The bounty of God declared by his benefits, viz. giving his Son to free us from hell, his Spirit to fit us for heaven, his Angels to guard us on earth, large provisions in the way, and full satisfaction at our journeys end. Joh. 3. 16. James 1. 5. and Psal. 24. 1. Glossed. Isai 25. 6. Alluded to. Inferences from divine Bounty, beneficence to Saints; not dealing niggardly with God, exemplified in David, Paul, and Luther. Truth in God is without all mixture of the contrary. It appears in his making good of promises, and threatnings; teaching us what to perform and what to expect.*

§. 1. **O**ur Bibles in the next clause, making use of the generical term, have it, *Abundant in goodness*. I will make bold to vary a little from the common translation, and to read it, *Abundant in bounty*, because the word, as *Zanchy* and others have observed, most properly signifieth that kinde of goodness, which we call *Bounty* or *Benignity*, and which maketh a fourth branch. This God is abundant in: witness the greatest of his gifts, by which we are wont to measure the

דָּבָר *proprie*  
significat benig-  
nitatem, seu  
liberalem benec-  
ficentiam.  
*Zanch. de Na-  
tur. Dei, l. 1.  
c. 18. Vice  
Fulleri miscel-  
lan. lib. 1. c. 8.*

Aph. 4. bounty of benefactors. I shall instance in some of the chief. He bestoweth upon us,

Joh. 3. 16.

*Non concessit,  
sed purissime  
dedit. S.ella.*

First, *His son to free us from hell. God so loved the world that he gave his onely begotten Son.* He did not grant him upon the request and earnest suit of lapsed creatures; but freely gave him unasked; not a servant but a Son; not an adopted son, such as we are, but a *begotten*, begotten, not as Saints are, *of his will by the word of truth*, but of his Nature; he himself being the *Word* and the *Truth*; not one of many, but an *onely* Son thus begotten; and this not for the procuring of some petty deliverance, but *that whosoever beleeveth in him should not perish, but have everlasting life.*

Jam. 1. 18.

*Non bene conveniunt, nec in una sede morantur Majestas et amor.*

Well might this gift of royal bounty be ushered in with a *God so loved the world.* Majesty and love have been thought hardly compatible. Yet behold the majesty of God bearing love, and that to the world, the undeserving, yea ill-deserving world of mankind. *Herein*



is love, (saith S<sup>t</sup> John elsewhere, let me Exerc. 3.  
say, herein is bounty) *not that we loved* 1 Joh. 4. 10.  
*God, but that he loved us, and sent his Son*  
*to be the propitiation for our sins. Loved,*  
*and So loved;* that particle is most em-  
phatical, and noteth the transcendency  
of a thing, either good or evil. Paul  
speaking of the incestuous Corinthian  
decyphers him thus, *Him that hath so* 1 Cor. 5. 3.  
*done this deed;* so impudently, so abomi-  
nably, so unchristianly. The officers  
being astonied at our Saviours do-  
ctrine, cried out, *Never man spake so as* Joh. 7. 46.  
*this man;* so excellently, so powerfully,  
so incomparably. Here, *God so loved the*  
*world,* that is, so freely, so infinitely,  
so unspeakably. The Apostle himself,  
who had been rapt up to the third  
heaven, and there heard things not to  
be uttered, wanteth words, when he  
cometh to utter this; and useth an ac-  
cumulation of many, because no one  
could serve his turn to express it suffi-  
ciently. Not content to have styled it  
*love, mercie, grace;* as not having yet  
said

Exerc. 3. said enough, he calleth it *great love, glorious grace; rich mercy, yea, exceeding riches of his glorious and mercifull grace*, in his second chapter to the *Ephesians*.

§. 2. Secondly, *His Spirit to fit us for heaven*. Our heavenly Father is he that giveth the holy Spirit to them that ask him. The Spirit thus given worketh in us regeneration (we are therefore said to be *born of the Spirit*) and that real holiness, concerning which the Apostle saith, *without it no man shall see the Lord*: So preparing us for that place, which our Lord Jesus is gone before to prepare for us. A daily conversation in heaven is the surest forerunner of a constant abode there. The Spirit, by enabling us hereunto, first bringeth heaven into the soul, then conducteth the soul to it. Whence it is that *Nehemiah*, recording the acts of Gods bounty to *Israel*, reckoneth this as one of the principal, *Thou gavest also thy good Spirit to instruct them*.

Thirdly, *His Angels to guard us on earth*.

earth. After David had said, *The angel Exerc. 3.*  
*of the Lord encampeth round about them that* Pfal. 34. 7. 8.  
*fear him, and delivereth them, he addeth*  
*immediately, O taste and see that the Lord*  
*is good; herein good, in bestowing such*  
*a guard upon us. It was an act of royal*  
*benignity towards Mordechai in king*  
*Abashuerus, to make Haman the favou-*  
*rite, his attendant as he rode through*  
*the streets: Lo here a far greater; the*  
*holy Angels, those favourites in the*  
*Court of heaven, are all ministering spirits,* Hebr. 1. 14.  
*sent forth to minister for them who shall be*  
*heirs of salvation. A task which they*  
*perform without grudging, (although*  
*in themselves more noble creatures*  
*then we are) both out of love to their*  
*younger brethren, of whom they have*  
*a most tender care; and out of obedi-*  
*ence to God, their Father and ours,* Pfal. 91. 11.  
*who hath given them charge so to do,*  
*as it is in the Psalm, He shall give his An-*  
*gels charge over thee, to keep thee in all thy*  
*ways. Lay this to the former (as Ber-*  
*nard did) and we shall see the whole*  
*Ministry of the* Mittis unigenitum, immittis Spiritum, nè quid vacet in celestibus ab opere sollicitudinis, Angelos mittis in ministerium.



Aph. 4. heaven at work for our preservation; God the Father sending his Son to redeem us; the Father and Son sending their Spirit to guide us; the Father, Son, and Spirit sending their Angels to minister for us. O taste and see that the Lord is good, bountifully good!

§. 3. Fourthly, *Large provisions in the way.* We consist of body and soul; he  
 1. Tim. 6. 17. provideth plentifully for both; giving  
 Jam. 1. 5. us richly all things to enjoy, as one Apostle phraseth it, yea as another, giving unto all men liberally and not upbraiding. Whereas ordinary benefactors, by reason of their stinted abilities give either but a few things, or to a few persons onely, or if to many, but sparingly; and are besides apt to corrupt and blemish their good turns by casting them in the receivers teeth, and making their boast continually of them: all these are here removed from God, whilest he is said to give unto all men, and that liberally, yea and so as not to upbraid; although

*Authores pererant garrulitate sui, Martial.*



though whatever men receive, yea **Exerc. 3.**  
 whatever they are, (sin excepted) be  
 wholly his. That of the Psalmist is  
 very emphatical, and well deserveth  
 our consideration. *The earth is the Lords,* **Psal. 24. 1.**  
*and the fulness thereof, the world, and they*  
*that dwell therein.* The house wherein a  
 man dwelleth, may be his landlords;  
 but the furniture his own. Here we  
 are told that not the earth onely, but  
 the fulness of it is the Lords. Both  
 house and furniture may be anothers;  
 but he that inhabiteth it *his own man.*  
 Here they that dwell therein are the  
 Lords, the inhabitants themselves, as  
 the room and the stuff. To which a-  
 greeth that of S<sup>t</sup> Paul, *ye are not your own;* **1 Cor. 6. 19.**  
 and that of an ancient writer cited by  
*Heinsius.* Our very being is none of  
 ours; much less the things we have in  
 possession. As for spiritual provisions,  
 his people use not to be scanted in  
 them. Another particular reckoned up  
 by *Nehemiah*, when he set himself to ce-  
 lebrate the acts of divine bounty to-

*Nost/um non est  
 quod sumus,  
 multò minùs  
 quod habemus.*

Aph. 4. wards Israel, was the institution of  
 Nehem. 9. 13. Ordinances. *Thou camest down also* (saith  
 13. he speaking to God) *upon mount Sinai,*  
*and spakest with them from heaven, and ga-*  
*vest them right judgements and true laws,*  
*good statutes and commandments; and madeſt*  
*known unto them thy holy Sabbath.* One  
 way whereby great Princes are wont  
 to manifest their royal bounty is the  
 making of great feasts, as *Ahasuerus,*  
 and *Solomon* did: we may safely allude  
 to the Prophets expression (though  
 the place have another meaning) and  
 say of the Church in that respect, *In*  
*this mountain doth the Lord of hosts make*  
*unto all people a feast of fat things, of wine*  
*on the lees; of fat things full of marrow, of*  
*wine on the lees well refined.* Good Ser-  
 mons and Prayers are like well refined  
 wines: and as Christ himself is a Sa-  
 viour full of merits, so is his Gospel a  
 doctrine full of promises; his Supper a  
 Sacrament full of mysteries; his Sab-  
 bath a day full of opportunities; all his  
 Ordinances fat things full of marrow.

*Isai. 25. 6.*

§. 4. Fifthly,

§. 4. Fifthly, *Full satisfaction at our* Exerc. 3.  
*journeys end.* Now indeed, as the natu-  
 ral, so the spiritual eye is not satisfied  
 with seeing, nor the spiritual ear with  
 hearing; because *we see but as through a* 1 Cor. 13. 12.  
*glass darkly, not face to face, and know but*  
*in part* that of which we hear. Then  
 shall eye and ear have enough, when  
 we shall *see God as he is; and hear Christ* 1 Joh. 3. 2.  
 saying, *Come ye blessed of my Father; inhe-* Math. 25. 34.  
*rit the kingdome prepared for you from the*  
*foundation of the world.* Here, although  
 beleiving souls have fellowship with  
 God in Christ sufficient to stay their  
 stomachs as at a breakfast; yet that de-  
 gree of fruition is wanting which  
 should satiate them fully, as at a feast  
 beyond that of Ordinances. What shall  
 there be enjoyed will replenish every  
 chink of rational appetites; the *first*  
*Truth* filling up our understandings,  
 and the *chief Good* our wills to the very  
 brim. Then shall that be to the utmost  
 verified, which *David* once said of re-  
 generate persons, *They shall be abundantly* Psal. 36. 8. 9.

*Sistitur appe-  
 titus in via, sa-  
 tiatur in patria.*



*Aph. 4. satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures: for with thee is the fountain of life, in thy light shall we see light.*

§. 5. For improvement hereof. As our Saviour once said, Be ye mercifull: so Be ye bountifull, let me say, as your father is bountifull. S<sup>t</sup> Paul having praised the *Macedonians* for their deep poverty abounding unto the riches of their liberality, urgeth the grace and benignity of Christ as a principal motive to excite his *Corinthians* to a like exercise of bounty towards the poor

*2 Cor. 8. 2, 9.* Saints at Jerusalem. *For ye know, saith he, the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* More especially let us all learn from hence not to deal niggardly with God himself; but to think no pains too great, no expence too much, no time too long that is spent in his service: Not, as the manner of some is, who so manage the profession of religion,



gion, as if their main care and study Exerc. 3.  
 were how to serve him with most ease,  
 and to come off with the cheapest per-  
 formances. *David, Paul, and Luther,*  
 were men of another spirit. The first,  
 as he delighted in the commemoration  
 of divine bounty to him, saying, *I will* Psal. 136.  
*sing unto the Lord, because he hath dealt*  
*bountifully with me:* And again, *Return* Psal. 116. 7.  
*unto thy rest O my soul, for the Lord hath*  
*dealt bountifully with thee;* so he was no  
 niggard in his returns, but ever and  
 anon enquiring what he should do to  
 testifie his thankfulness, *What shall I* Psal. 116. 12.  
*render unto the Lord for all his benefits to-*  
*wards me?* And as providence offered  
 occasion laying himself out for God;  
 witness that his resolution, testified to  
*Araunah the Jebusite, not to offer unto*  
*the Lord of that which cost him no-* 2 Sam. 24. 24.  
*thing.* The second was willing to 2 Cor. 12. 15.  
*spend and to be spent in the work of*  
*his ministry; and not to be bound one-* Acts 21. 13.  
*ly, but to die at Jerusalem, for the*  
*name of the Lord Jesus, who had there*  
 suffered

Aph. 4. suffered not bonds onely, but death for him. " The third, during his retire-  
 " ment in the castle at *Coburga* for the  
 " safety of his person, having then  
 " more time to spare for devotion  
 " then his many publick employments  
 " had been wont to afford him, was  
 " no niggard of it; But as one *Vitus The-*  
 " *odorus*, who then lived with him, in-  
 " formed *Melanchthon*, spent no less in  
 " prayer to God then at least three  
 " houres every day, and those such  
 " houres as were fittest for study. And  
 yet O the business of some mens spi-  
 rits! whose services cost them very lit-  
 tle or no intention, whilest in stead of  
 using the world, as if they used it not,  
 they use good duties as if they did not  
 use them; pray as if they prayed not,  
 hear as if they heard not, keep the  
 Sabbath as if they kept it not, and re-  
 pent as they did no such thing: Who  
 although they profess beleieving in  
 Christ, and know that *God spared not*  
*his own Son, but delivered him up for us all,*  
 yet

*Nul'us abit dies  
 quin ad mini-  
 mum tres horas,  
 easque studiis  
 aptissimis in  
 orationem pa-  
 rat. Melch.  
 Adam, in vita  
 Lutheris. pag.  
 138, 142.*

Rom. 8, 32.

yet deal so sparingly with the Lord, as Exerc. 3. to grudge him ( I say not every drop of bloud, but ) of sweat, yea almost every minute of time that they spend in his immediate service. Let such men know that to be over-thrifty in our expenses upon God is the worst piece of husbandry in the world. I shall dismiss them with that of *Moses* to those unthankfull men of Israel, *Do ye thus requite the Lord, O foolish people and unwise!* Deut. 32. 6.

§. 6. A fifth branch is *faithfulness*. One letter of this glorious name is *Abundant in truth*, that is, in faithfulness. *Multus fide*, so *Junius* renders it. These two are frequently joyned in Scripture, as exegeticall of each other. So when Christ is styled *the Amen, the faithfull and true witness*, and the counsels of God said to be *faithfulness and truth*. Apoc. 3. 14. God abounds in it so as to have no mixture of the contrary, although the best of men have some. Whence that of Paul, *Let God be true*, that is, Rom. 3. 4.



Aph. 4. owned and acknowledged for such; *but every man a lyar.* A lightsome body may have somewhat of darkness in it; for example a precious stone some speck or cloud, but light it self admits of none. *God is light, and in him there is no darkness at all:* So God is truth, and in him there is no falshood at all. *God that cannot lie,* saith the Apostle. Satan is so the *father of lies,* as that he doth notwithstanding at times speak some truth, to the end he may deceive the better: God so the *father of truth,* as that he can never lie, no more then he can deny himself; which is utterly impossible. *If we beleeeve not, yet he abideth faithfull, he cannot deny himself.* Now his truth appeareth especially in two things.

Tit. 1. 2.

*Deus est veritas sine fallacia, bonitas sine malitia, felicitas sine miseria.*

*Eulgent. lib. 1. ad monim.*

2 Tim. 2. 13.

*Diabolus semper fallax est, sed non semper mendax.*

Galat. 4. 4.

Exod. 12. 41.

First, *The fulfilling of all his promises;* which shall as surely receive their accomplishment in due season, as that of Christs Incarnation did *when the fulness of time was come;* and that of bringing the people of *Israel* out of *Egypt* at the end



end of four hundred and thirty years; Exerc. 3.  
 which was most exactly performed the  
 self-same day in which that number of  
 years was expired. The Greek word  
 for truth ( as some think ) according  
 to its Etymology implies not forget-  
 ting what one hath promised. God re-  
 membereth whatever he hath at any  
 time said, and that so effectually, as to  
 make every one of his promises good,  
 although perhaps long after the ma-  
 king of them; yea and after many ap-  
 pearances to the contrary. See it in *A-*  
*braham*. He receiveth a command to  
 go out to a land which the Lord  
 should shew him, and a promise that  
 it should be given to him and his. He  
 goeth; but meeteth with a great famine  
 at his first coming thither, which  
 forced him to flee into *Egypt* for bread,  
 because he was like to starve there.  
 Yet afterwards it proved a land flowing  
 with milk and honey to his posterity. An-  
 other grand promise made to *Abraham*  
 was that his seed should be as the stars of  
 heaven

*Ἀλήθεια ἀπὸ τῆς  
 particula nega-  
 τивᾶς ὁ ἀληθὴς  
 oblivio.*

*Gen. 12.7, 12.*

*Gen. 15.5.*

Aph. 4. heaven for multitude: yet *Isaac* the son of promise was not born till a good while after; and being grown was like to have been offered up for a sacrifice at Gods command. But the Lord spared him, and a wife is at length procured for him; yet for twenty years together after his marriage he hath no issue by her. All this while how small appearance is there of a numerous seed? Neither did the posterity of *Isaac* begin to multiplie of a long time after this: for all the souls of the house of *Jacob* which came into *Egypt* were no more but threescore and ten. In *Egypt* a course was taken by *Pharaohs* tyranny to keep them from increasing. But behold the faithfulness and truth of God, who being mindfull of his promise, caused such fruitfulness amongst them, notwithstanding all obstacles, that there were numbred in the second year after their coming out of *Egypt*, more then six hundred thousand fighting men, besides women and children, and the whole tribe of *Levi*.

Gen. 25. 26.  
compared with  
26.

Gen. 46. 27.

Numb. 1. 1.  
compared with  
chap. 2. 32. 33.

§. 7. Se.

§. 7. Secondly, *The accomplishing of* Exerc. 3. *all his threatnings, as it is written, I the* Ezek. 24. 14. *Lord have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent. Accord-*  
*ingly when the seven Angels appeared*  
*with the seven last plagues, they that*  
*stood on the sea of glass, said in their*  
*song, Great and marvellous are thy works,*  
*Lord God Almighty, Just and True are thy* Rev. 15. 1, 2, 3. *ways, thou King of Saints. And when*  
*the third of them poured out his vial*  
*upon the rivers and fountains of wa-*  
*ter, an Angel out of the altar said, Even* Rev. 16. 4, 7. *so Lord God Almighty, True and righteous*  
*are thy judgements. If it be objected that*  
*destruction was threatned to Nineve at*  
*the end of fourty days, but not then*  
*executed, the answer is at hand; Their*  
*repentance prevented their ruine. For*  
*as some of Gods promises are made*  
*with the condition of faith and perse-*  
*verance; so his threatnings are denoun-*  
*ced with the exception of repentance;*  
*which though concealed for the most*



Aph. 4. part, is always included, and sometimes expressed, as in that place of Jeremiah, *At what instant I shall speak concerning a nation and concerning a kingdome, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* Be we admonished from hence,

Psal. 25. 10.

First, *What to practise in reference to God, to wit Truth in our promises to and covenants with him, that so our returns may be answerable in kinde to our receits.* All his ways are mercy and truth to us-ward; therefore all ours should be truth and faithfulness towards him. Thrice happy we, whatever our outward condition prove, if we be able to profess in the sincerity of our hearts, as they did in Psalm the fourty fourth, *All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant.* Our principal comfort flows from Gods keeping his Covenant of grace with us; it should therefore be  
our



our principal care to keep touch with Exerc. 3.  
him.

§. 8. Secondly, *What to look for in reference to our selves.* To wit, an exact fulfilling of all promises and threatenings that are conditional, according to their severall conditions. Hath the faithfull and true witness said, *He that beleeveth and is baptized shall be saved*, but he that beleeveth not shall be damned? Let no unbeleever then, whilest he continueth in that estate, expect salvation: neither any that beleeveth and walketh in Christ fear damnation, seeing he hath Truth it self engaged for his safety; and seeing *the faith of Gods Tit. 1. 1, 2.*  
*elect*, according to S<sup>t</sup> Pauls doctrine, should go hand in hand with *the hope of eternal life, which God that cannot lie promised before the world began.* Let all that wish well to Zion make full account that in due time, *The mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it; Isa. 2. 2.*  
because

Aph. 4. because it hath been promised of old. Let them also know assuredly, that the  
 2 Theff. 2. 8. Lord will consume Antichrist with the spirit of his mouth, and destroy him with the brightness of his coming; because this commination standeth upon the file in holy Scripture, and is not yet completely verified. Former ages have seen *Antichrist Nascent*, when the Bishop of Rome first usurped authority over all the Churches; *Antichrist Crescent*, when he began to maintain the doctrine of adoring Images, and praying to Saints departed; *Antichrist Regnant*, when he exalted himself above Kings and Emperours, setting up his mitre above their crowns; yea *Antichrist Triumphant*, when he once became Lord of the Catholick faith, so as none might beleeve without danger more or less, or otherwise then he prescribed. To this observation made by one of our own learned countrey men, let me add; we our selves have seen him *Antichrist Cadent*, falling and waining ever since *Luther*, *Calvin*, *Perkins* and others were set on work

Dr Crakanthorp. in his  
*Vigilius dormitans* chap. 13.  
 § 24.

work by God to unmask him. And no doubt, if we do not, our posterity shall see him *Antichrist morient*, dying and giving up the ghost: for the Lord faithfull and true hath not onely threatned his ruine, but foretold that his day is coming.

EXERCITATION 4.

Keeping mercy for thousands explained. Men exhorted to trust God with their posterity. Luthers last Will and Testament. Iniquity, transgression and sin what. Six Scripture-expressions setting out the pardon thereof. Gods goodness therein. Faith and repentance the way to it. Pardon in the Court of Heaven, and of Conscience. The equity and necessity of forgiving one another. We are to forgive as God for Christs sake forgiveth us viz. heartily, speedily, frequently, thoroughly. A twofold remembrance of injuries, in cautelam & in vindictam.

§. 1. **T**He sixth branch of divine goodness, is the Lords keeping mercie for thousands; which phrase admitteth of sundry notions, worthy of diligent consideration.



Aph. 4.

Rom. 10. 12.

First, *Keeping it as in a store-house.* God is said to be *rich unto all that call upon him*, and we reade of the *riches of his goodness*. These riches are laid up with him, and kept as in a *magazine*, to be made use of upon all occasions according to the emergent necessities of his people. Whence it is, that we also reade, of their *obtaining mercie*, and *finding grace to help in time of need*.

Hebr. 4. 16.

Secondly, *Keeping it for the present age, as well as having dispensed it formerly to predecessors.* Our fathers were all liberally supplied out of Gods forementioned Treasury, as it is in Psalm the two and twentieth, *Our fathers trusted in thee; They trusted, and thou didst deliver them; They cried unto thee, and were delivered; they trusted in thee, and were not confounded.* This should be no disheartning to us, as if his Treasury were exhausted; but encourage us rather, as Pauls example did succeeding beleevvers. *For this cause I obtained mercie* (said he) *that in me first Jesus Christ might shew forth all long-suffering,*

Psal. 21. 4, 5.

1 Tim. 1. 16.



*suffering, for a pattern to them which should* Exerc. 4.  
*hereafter beleeve on him to life everlasting.*  
Which is the next observable.

Thirdly, *Keeping it for time to come,*  
*as well as dispensing it at present.* God  
hath mercy in hand, and mercy in  
store. We now say, as it is in the La-  
mentations, *It is of the Lords mercy that* Lam. 3. 22.  
*we are not consumed, because his compassions*  
*fail not.* The same will they have occa-  
sion to profess that shall come after us.  
God keepeth mercy, and mercy keep-  
eth us. Created goodness indeed, be-  
ing limited, may be justly suspected of  
penurie. *Esau* might have somewhat to  
plead for his saying, *Hast thou but one*  
*blessing my father?* But Divine goodness  
is like an ocean without either banks  
or bottome. Our heavenly Father hath  
blessings reserved, as well as bestow-  
ed: many more blessings then one, yea  
for many more persons then one; as it  
followeth.

Fourthly, *Keeping mercy for thousands,*  
*and that not of persons onely, but,* as it is in

**Aph. 4.** the Chaldee, for thousands of generations.

**Ecclef. 1. 4.** One generation goes, saith the Preacher, and another generation cometh; but the earth abideth for ever. Not one of all these generations but coming and going tasteth

**Psal. 33. 5.** of mercy; and the whole earth, during the time of these revolutions are still full of the Lords goodness. When the ark rested

**Numb. 10. 36.** Moses said, Return, O Lord, unto the many thousands of Israel. He that charged his providence with the thousands of Israel, is ready to charge it with the thousands of England, both in this and after ages, if they do not apostatize from him, and so forsake their own mercy.

§. 2. Well may we therefore trust God with our posterity, seeing he that hath shewed mercy to us keepeth mercy for them. As that fountain of light the Sun is not weary with shining; it giveth us light, and keepeth light for our Antipodes: so this fountain of mercy is never tired with communicating goodness to one generation after another. Good parents in bad times

are

are often troubled with great solicitude, when they think what will become of their children after them. Let such consider that they leave them in his hand, who is a God *keeping mercy for thousands*: as *Luther* did, who had this passage in his last Will and Testament.

*Lord God I thank thee for that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house,*

Melch. Adam.  
Vir. German.  
Theol. p. 134.

*nor land, nor money to leave behinde me.*

*Thou hast given me wife and children; I restore them to thee. Lord, nourish, teach and*

*preserve them, as thou hast hitherto done me,*

*O thou that art a Father of the fatherless, and a judge of the widows. Let them remember*

*how much mercy is entailed upon the issue of beleevers by vertue of these*

*and the like places, He will bless them that fear the Lord both small and great. The*

Psal. 115. 13,  
14.

*Lord will increase you more and more, both you and your children. The just man walk-*

Prov. 20. 7.

*eth in his integrity; his children are blessed after him. And that Satan never can,*

*God never will cut off this entail, unless*



- Aph. 4. less either the children degenerate; or the parents, distrusting providence, make use of some unlawfull means for their promotion. In which case, *Wo to him*, saith the Prophet, *that coveteth an evil covetousness to his house, that he might set his nest on high-- Thou hast consulted shame to thy house-- For the stone shall cry out of the wall, and the beam out of the timber shall answer it.* If Jeroboam out of design to secure the kingdome, and settle the crown in his own line, will take the practise of Idolatry as a means to this end; *This thing becomes sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.* No wonder then, if when Gods own peculiar people begin to distrust him, and by reason of unbelief take irregular courses for their advancement in the world, this very thing prove an obstruction to that mercy, which they and theirs might have otherwise been partakers of. Such as would be sure to finde him a God shewing and keeping mercy unto thou-

Hab. 2. 9, 10,  
11.

1 King. 13. 34.

Exod. 20. 6.



*thousands*, must be carefull to be found Exerc. 4.  
in the number of those *that love him and keep his commandments*, as he himself informeth us in the Decalogue.

§. 3. The seventh branch is *forgiving iniquity, transgression and sin*. Where the terms are multiplied to note the readiness of God to forgive our offences, how many soever they be, though transgression be added to iniquity, and sin to transgression. How great soever they be *Pescha*, which signifieth rebellious, as well as *Chattaab*, which imports failings; and of what kinde soever they be, whether original, viz. the crookednes & perversnes of nature, intimated in *Avon* the word used in that speech of David, *Behold, I was shapen in iniquity*, or actuall, expressed by the two other terms. To help our understanding herein, the Holy Ghost in Scripture is pleased to make use of sundry expressions very significant, when he speaks of Gods pardoning sin. viz.

See Muis on  
Psal. 51.2.

I. *Taking it away*, as in that place of  
*Hosea*,

Aph. 4.

Hof. 14. 2.

*Hosea*, where the Church is directed to make her addresses on this wise, *Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips.* Not as if when iniquity is forgiven it were presently to be taken out of the memory; but that which the Saints desire is to have it taken out of the conscience, that their hearts may accuse them for it no more. As a thorn in the hedge is a fence, but an offence in the midst of a garden: So sin in the memory may do well to keep us from relapsing, but is a grievance in the conscience. Which made *Austin* after assurance of forgiveness, when he had made confession of his former aberrations, bless God that he could now call them to minde without being affrighted at the consideration of them.

*Quid retribuam  
Domino quod  
recolit hæc me-  
moriam meam, &  
anima mea  
non metuit inde?*  
August. Con-  
fess. lib. 2. c. 7.

Isa. 38. 17.

II. *Casting of our sins behinde his back.* So in *Hezekiahs* song, *Thou hast in love to my soul, saith he, delivered it from the pit of corruption; for thou hast cast all my sins be-*

*behinde thy back.* This God doth with a *Exerc. 4.*  
 purpose never to view them more *Oculo*  
*vindice*, so as to take vengeance for  
 them, though *Oculo judice*, he cannot but  
 by reason of his Omniscience see and  
 discern them. All the while *Dauids* sins  
 were before his own face, and he ma-  
 king a penitent confession of them as  
 in the one and fiftieth Psalm, *I acknow-* Psalm 51.  
*ledged my transgressions, and my sin is ever*  
*before me*, they were cast behinde the  
 back of God, as the Prophet *Nathan* as-  
 sured him, saying, *The Lord hath put* 2 Sam. 12. 13  
*away thy sin, thou shalt not die.*

III. *Scattering them as a cloud, or as a*  
*mist.* So the *Geneva* translation hath it  
 in that cheering passage of *Isaiah*, *I have* Isa. 44. 22.  
*put away thy transgressions like a cloud, and*  
*thy sins as a mist.* Sin is that which in-  
 terposeth it self between the soul and  
 the light of Gods countenance: But  
 whether it be a slender mist or a thick  
 cloud, an infirmity or a rebellion, the  
 sun of righteousness eyed by faith can  
 and will dispell it so, as to make it va-  
 nish.



Aph. 4.

Pſalm 32. 1.

*Si texit peccata  
Deus noluit ad-  
vertere; Si no-  
luit advertere  
noluit animad-  
vertere; Si nolu-  
it animadverte-  
re noluit punire.  
Auguſt. in loc.*

ſ. 4. IV. *Covering or hiding them.* So in the Pſalm, *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered.* Men never puniſh hidden ſins, becauſe the law taketh notice of none, but ſuch onely as come to light, by breaking out in words or actions. God is accordingly ſaid to cover and hide thoſe ſins as it were out of his ſight, which he never intends to inflict puniſhment for.

Micah 7. 18,  
29.

V. *Throwing them into the depth of the Sea.* Thus in Micha's Propheſie, *Who is a God like unto thee that pardoneth &c. He will ſubdue our iniquities, and thou wilt caſt all our ſins into the depths of the Sea.* Alluding perhaps to what befell Pharaoh and his hoſt in the red ſea, which drowned the greateſt Egyptian Commanders, as well as the meaneſt common ſouldier. The vaſt Ocean overfloweth both the loweſt ſands and the higheſt rocks: that of Gods pardon- ing grace removeth both the ſmaller prevarications, and the groſſer abomi- nations.



nations of all such, as are truly peni- Exerc. 4.  
tent beleevers.

VI. *Blotting them out*, as in Davids petition, *Have mercy upon me, O God, according to thy loving kindness ; according to the multitude of thy tender mercies blot out my transgressions.* Wherein he alludeth to the custome of Creditours, who use to set down what every one oweth, and when debts are either forgiven , or paid, to blot them out. Our sins are called debts in the Lords Prayer : Christ as our surety hath given satisfaction to divine Justice for them ; When this is once apprehended and applied by a lively faith , God issueth out a pardon ; drawing as it were, the lines of Christs Cross over the lines of his debt-book ; so as he may still see the sum we were indebted in , but sees it cancelled , never to be exacted more.

§. 5. Be we then advertised from hence in the first place , to acknowledge the singular goodness of God to

Aph. 4. us in this particular, of forgiving our iniquity, transgression and sin. *David* in the place last cited speaketh of it as a special evidence of loving kindness and tender mercies. The Apostles Creed, having premised the articles concerning Christ, by whom all blessings were procured for the Catholick Church, when it comes to recite them, nameth forgiveness of sins in the first place, as the choisest priviledge on this side heaven. And in that compendious prayer, which our saviour taught us, there is a remarkable connexion of two petitions by a conjunctive particle, not to be found in any of the former. *Give us this day our dayly bread, And forgive us our trespasses.* To shew that as our dayly sins make us unworthy of dayly bread, so there is no sweetness in them till the other be pardoned. Bread and all other outward mercies a man may receive from an angry God: pardon of sin never cometh but from favour and special love, yea riches  
of

of grace, as Paul expresseth it, speaking Exerc. 4.  
of Christ, *In whom we have redemption* Ephes. 1. 7.  
*through his blood, the forgiveness of sins ac-*  
*cording to the riches of his grace.*

§. 6. In the second, to beleieve and  
repent, that we may be found in the  
number of those to whom this choice  
blessing is imparted. Scripture telleth  
us men must be *turned from darkness to* Acts 26. 18.  
*light, from the power of Satan to God, that*  
*they may receive forgiveness of sins, and an*  
*inheritance among them that are sanctified,*  
*by faith that is in Christ.* Also that God  
hath exalted him with his right hand to be a Acts 5. 31.  
Prince and a Saviour, for to give repentance  
to Israel and forgiveness of sins. Observe  
the method, Repentance first, and then  
forgiveness. God doth not bestow his  
distinguishing favours upon all men  
promiscuously. Pardoning mercy doth  
indeed come from him with ease ( he  
is called a God ready to pardon ) but Nehem. 9. 17.  
droppeth not from him at unawares,  
that I may allude to what Seneca said *sinum habet fa-*  
of his liberal man. He will know *cilem, sed non*  
*perforatum.*  
*de benefic.*

- Aph. 4. whom he bestoweth his forgiveness upon. Unbelieving, unrepenting sinners never obtained it; faithfull penitents never yet went without it. They may perhaps not be so sensible of it in times of temptation and of desertion: but, to make use of a known distinction, whereas there is a double forgiveness, one in the high Court of heaven, of which the Lord speaketh in
- 1 Chron. 7. 14. his answer to Solomons prayer, *Then will I hear from heaven and forgive their sins.* (all authentical pardons are coined there; the stamping of them is a part of prerogative royal; and it is no less then high treason in the Pope to have his mint of Indulgences going at Rome) Another in the Court of conscience, spoken of in the epistle to the Hebrews, *The worshippers once purged should have had no more conscience of sins*: it may safely be asserted that forgiveness is certainly passed in the Court of heaven, whenever Christ is received by faith; according to that, *Be it known unto you, that*



that through this man, meaning Christ, is *Exerc. 4.*  
*preached unto you the forgiveness of sins; and*  
*by him all that beleeve are justified from all*  
*things, from which they could not be justi-*  
*fied by the law of Moses.* Yet may there  
 for some space of time after this, not  
 determinable by any man, be wanting  
 a seal upon earth to this pardon; and  
 the beleever continue not so fully ac-  
 quitted in the court of his own consci-  
 ence, as to be assured of forgiveness till  
 the Lord hath taught him by experi-  
 ence to see and acknowledge, that as-  
 surance of pardon is a free gift of his,  
 as well as faith, or pardon it self.

§. 7. In the third place, *To be follow-* Ephes. 5. 1,  
and 4. 32.  
*ers of God as dear children, tender-hearted,*  
*forgiving one another, even as God for*  
*Christs sake hath forgiven us.* We should

First, *Forgive one another.* The equi-  
 ty and necessity whereof are both ex-  
 ceedingly pressed by our Saviour, to  
 the end we might not look at it either  
 as unreasonable, or as arbitrary. The  
 former by his parable in the eighteenth  
 of

Aph. 4. of *Matthew*. The wrongs we suffer compared to the sins we commit, are but as an hundred pence to ten thousand talents; great odds both in number and weight: for number, ten thousand to one hundred; and for weight, the one sort are talents, the other pence. What more equal then that we who have so many talents forgiven us, should be ready to forgive so few pence? The latter in an expresse declaration annexed to the Lords prayer.

*Math. 18.*  
from verse 23.  
to the end.

*Math. 6. 14,*  
15.

*If ye forgive men their trespasses, your heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* Whence it followeth, that persons addicted to revenge, so oft as they repeat that petition *Forgive us our trespasses,* as we forgive them that trespass against us, do in effect make a dreadfull imprecation against themselves; and fetch down a curse from heaven in stead of a blessing. For he that saith with his tongue, Lord, I pray thee forgive me,  
as

as I forgive others; but meanwhile Exerc. 4.  
 faith in his heart, I cannot, I will not  
 forgive such an one, doth he not by  
 consequence say to God, Forgive not  
 me? doth he not pronounce himself  
 unworthy of pardon, and in effect sub-  
 scribe to the sentence of his own con-  
 demnation? Yet alas how common a  
 sin is revenge! As the heart in the na-  
 tural body is the first member that li-  
 veth, and the last that dies: so revenge  
 in the heart is a lust that soonest ap-  
 peareth in children, and is often long-  
 est ere it be healed in the regenerate.

*Molanus* telleth us that the Christians  
 of old in *Austins* time, were wont to  
 beat upon their breasts in a deep sense  
 of their sins, at the *Nobis* in the begin-  
 ning of the forementioned Petition,  
 Forgive *Us*: well may the most of men  
 now adays beat their breasts for grief,  
 and hang down their heads for shame  
 at the *Nos* in the latter clause, *As we* for-  
 give. For how few are there that do it  
 aright? Seeing that,

*Augustini sculo ad vocem  
 Nobis quilibet  
 Christianus pe-  
 ctus suum tun-  
 debat. Jo. Mo-  
 lanus. Theol.  
 practice compend. p. 211.*

Aph. 4. §. 8. Secondly, we should *forgive others*, as God for Christs sake hath forgiven us. to wit,

First, *Heartily without dissembling.* Christ denounceth a terrible threatening against such, *as do not from their hearts forgive every one his brother.* It is not a making a fair shew in outward carriages, not binding up, as it were, the broken bones of peace with good looks and sweet words, that God accepteth, if the heart be full of wormwood and gall. Joab kissed, and stabbed, Judas kissed and betrayed. *Hail Master*, said the one to Christ; *Art thou well my brother?* said the other to Amasa. How hatefull is such dissimulation to God and man? Forgiveness is a fruit of love: *My little children*, saith S<sup>t</sup> John, *let us not love*, so say I, *let us not forgive in word and tongue, but in deed and in truth.*

Nehem. 9. 17.  
*Es dat, qui*  
*cito.*

Secondly, *Speedily without delay.* Be like God, *ready to pardon.* As in bestowing, he doubleth his benefit that giveth  
betimes:



Exerc. 4.

betimes: so in pardoning, he forgiveth twice that forgiveth with speed; his forgiveness receiveth a double welcome, and shall have a double reward. It is not for Christians to harbour animosities in the course of their lives, and think to salve it by saying we forgive all the world, when they lie upon their death beds. For that may be applied to pardoning, which Divines usually say of repenting, *True forgiveness is never too late, but late forgiveness is seldome true.*

Wherefore let not the sun go down upon your wrath, as Paul adviseth his Ephesi-

Ephes. 4. 26.

ans. If that which was but a mote at first, be watered and cherished with the fresh suspicions of some few days, it will turn to a beam, and go near to put out the eye of love.

*Ira festuca, est odium iracunde.*  
August.

Thirdly, *Frequently without stint or limitation.* God multiplieth pardon; so should we. When ye stand praying, forgive, saith Christ; and Paul bids us Pray continually. We should therefore be inclined to forgive continually; and to

Isa. 55. 7.

Mark 11. 25.

I Thess. 5. 17.

Aph. 4. make actual performance whensoever there is an opportunity. Peter thought he had offered fair when he asked, *How oft shall my brother sin against me, and I forgive him?* adding till seven times, as making account that surely that was often enough. But our Saviour maketh nothing of that number; would by no means have him stay there. *Jesus saith unto him, I say not unto thee till seven times, but untill seventy times seven:* putting a certain definite number for an indefinite, and thereby intending to teach that his followers should forgive *Toties quoties* so oft as they shall be trespassed against.

§. 9. Fourthly, *Thoroughly, as without excepting, so without remembring any offence.* God excepteth not any of our sins when he affordeth us pardoning grace. But if we confess, he is faithful & just to forgive us our sins, & to cleanse us from all unrighteousness. Should he reserve but one unforgiven, that one would sink our souls to hell. It is our duty to imitate him

him herein. *Forgive*, saith Christ, *if ye* Exerc. 4.  
*have ought against any.* Whoever the per- Mark 11. 25.  
son, and whatever the thing be, you  
must forgive. One of the Evangelists  
setteth down the petition thus, in our  
Saviours form of prayer, *Forgive us our* Luke 11. 4.  
*sins, for we also forgive every one that is in-*  
*debted to us.* It must then be performed  
without excepting any either person  
or essence. As also without remem-  
bring any. God doth so forgive our  
sins as not to keep a register of them.  
*I, even I am he, saith the Lord, that blot-* Iai. 43. 25.  
*teth out thy transgressions for mine own sake,*  
*and will not remember thy sins.* Yet with  
us what more frequent then saying, I  
forgive such a man, such a wrong; but  
shall never forget it or him? A distin-  
ction that came not out of Christs  
School, but Satans mint. Paul was of a  
different spirit; witness that remark-  
able passage of his to the Galatians,  
*Brethren, I beseech you be as I am, for I am* Galat. 4. 12.  
*as ye are; ye have not injured me at all.* Vide Beza  
Where he seemeth to desire that every & Grotium  
in loc.

Aph. 4. member of the Church in *Galatia* would be to him as an *Alter ego*, another self, seeing he was affected as another self to each of them. But had they not injured him? yes very much, in preferring the false Apostles before him, questioning his doctrine, yea becoming his enemies, and that for telling them the truth; yet behold him professing here, *Ye have not injured me at all*, because these wrongs were as no wrongs in his estimation, it was not his purpose to impute them; he speaks as one that had really forgotten them by reason of his resolution to forgive them. There is I confess, a kinde of remembrance not inconsistent with true forgiveness, when prudent men remember offences and offenders in *cautelam*, so as to beware for the future of exposing themselves to the like injuries: But Christians ought not to remember in *vindictam*, so as to revenge themselves upon the delinquents for wrongs done in time past. I say to re-  
venge



venge ; for otherwise a Christian may Exerc. 5.  
seek to right himself *in a legal way*, yea  
and to bring offenders to condign punishment ; still retaining a charitable  
minde towards them : even as God,  
though he have forgiven justified persons,  
may notwithstanding and often  
doth chastise them with his fatherly  
corrections.

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EXERCITATION 5.

The latter clauses of Exod. 34. 7. so translated  
and expounded as to contain an eighth branch  
of divine goodness, viz. *Clemency in correcting.  
Equity in visiting iniquities of the fathers  
upon the children. Clemency in stopping at the  
third and fourth generation. A lesson for Magi-  
strates. A speech of our Q. Elisabeth. Gods pro-  
clamation in Exod. 34. Improved by Moses in  
Numb. 14.*

§. 1. **T**He following clauses have  
somewhat more of difficulty  
in them then any of the former, as be-  
ing variously rendered and expounded  
by Interpreters. The most reade as we  
do

Aph. 4. do, *That will by no means clear the guilty; visiting &c.* But amongst these that do agree in the translation there is some difference about the meaning of the words. The major part of that combination apply them wholly to the Justice of God in taking vengeance upon obstinate sinners. Some few (whereof Mr *Ainsworth* is one) respecting the scope of the whole context, which is to set forth the Goodness of God, consider this also as relating to that. His words are these. "This his Justice upon the wicked is  
 "a part of his goodness towards his  
 "people, as it is said, *The just shall re-*  
 Psalm 58. 11. "*joyce, when he sees the vengeance. He*  
 "*shall wash his feet in the blood of the*  
 "*wicked.* A gloss that may receive confirmation from certain passages in *Psalm* one hundred thirty six. Where the destruction of opposite Princes is recorded as an evidence of Gods mercy to his Church. *He slew famous kings,*  
*for his mercy endureth for ever. Sihon king*  
 of

of the Amorites, for his mercy endureth for ever. And Og the king of Bashan, for his mercy endureth for ever. As also from that in the first of Nahum, *The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him: But with an overflowing floud he will make an utter end of the place thereof, that is, the oppressing city Niniveh, and darkness shall pursue his enemies.*

Exerc. 5.  
Psal. 136. v. 18,  
19, 20.

Nahum 1. 7, 8.

§. 2. But the learned Critick Ludovicus de Dieu, considering that in other places, by name Zechar. 5. 3. the word *Nakah* signifieth to make void, and to cut off, by altering the translation of these words, puts them into a posture of looking directly at the goodness of God, and not with an oblique glance.

He renders them thus, *Evacuating, cutting off or destroying, he will not evacuate, cut off, or destroy; visiting the iniquities of the fathers upon the children, unto the third and fourth generation: making this the sense,*  
“ So great is Gods goodness, that even  
“ when he is angry and punisheth, yet

*Evacuando non  
evacuabit, suc-  
cidendo non  
succidet. Lud.  
de Dieu. Ani-  
madvers. in  
Exod. pag. 81,  
82.*

Aph. 4. " he will not utterly overthrow : He  
 " visiteth indeed the sins of the fathers  
 " upon the children , but it is to the  
 " third and fourth generation onely,  
 " not for ever. Now according to this  
 interpretation ( which for ought I  
 know may well be received ) the ex-  
 pressions import an eighth branch of  
 divine goodness, to wit, *Clemency in cor-*  
*recting*, here set forth by a generall de-  
 claration, and by a particular in-  
 stance.

First by a generall declaration in  
 these words, VENAKKEH LO IENAK-  
 KEH, *destroying he will not destroy*, that is  
 not altogether, not so destroy as to  
 make a full end, according to the expres-  
 sion in *Jeremy*. Thus in like forms of  
 speech, Delivering thou hast not deli-  
 vered, that is, say our Translatours,  
*Neither hast thou delivered this people at all.*  
 Redeeming he cannot redeem, that is,  
 say they, *None of them can by any means*  
*redeem his brother.* Proportionably here,  
*Destroying he will not destroy*, that is, God  
 will.

*Jerem. 46.28.*

*Erod. 5.22.*  
*Psal. 49.7.*



wil not at all, he wil not by any means utterly destroy his people, however he may correct and chasten for some time. Exerc. 5.

Suitable whereunto is that in *Amos* his Propheſie, *Behold the eyes of the Lord God are upon the ſinfull kingdome; and I will deſtroy it from off the face of the earth, ſaving that I will not utterly deſtroy the houſe of Jacob, ſaith the Lord.* *Amos 9.8.*

§. 3. This ſenſe is exceedingly favoured by a parallel place in *Jeremy*, *I am with thee, ſaith the Lord, to ſave thee. Though I make a full end of all Nations whither I have ſcattered thee, yet will I not make a full end of thee; but I will correct thee in meaſure. Then followeth, VENAKKEH LO ANAKKECA, which Pagnin rendereth, And deſtroying I will not deſtroy thee.* *Jer. 30.11.* It may further, and yet more ſtrongly be confirmed by a paſſage in the fourteenth of *Numbers*. The hand of faith having once faſtned upon God, will not readily let go his hold: *Moses* had taken faſt hold of that diſcovery, which the Lord was pleaſed to

Aph. 4. make of himself in this place of *Exodus*, and accordingly upon occasion improveth it, by pleading with him for *Israels* preservation from a totall ruine; which was then deserved and threatned, making use to that end of those very terms the discovery was made in, and among others of those now under debate, as most argumentative in the sense contended for. It is

Num<sup>b</sup>. 14. 17, 18. as if he had said, “ Wilt thou, O Lord,  
 “ bring an utter destruction upon this  
 “ whole people? What shall then be-  
 “ come of that goodness of thine  
 “ which it pleased thee to proclaim to  
 “ thy servant in *Sinai*? If thou beest  
 “ resolved to punish them, yet remem-  
 “ ber what thou hast said, *Destroying he*  
 “ *will not destroy*. If their iniquities must  
 “ be visited upon their children, O let  
 “ it not be for ever, Lord, but onely to  
 “ the third and fourth generation, as  
 “ thou hast spoken. Whereas from the  
 words in that other sense, which is  
 commonly received, *Moses* could not  
 pos-

possibly have drawn so strong a plea. Exerc. 5.  
For if God will by no means clear the guilty; all Israel having at that time contracted a deep and deadly guilt, what inference could be made from thence, but that all Israel were of necessity to perish?

§.4. Secondly by a particular instance contained in the last clause, *Visiting the iniquities of the fathers upon the children, and upon the childrens children, unto the third, and fourth generation.* For the clearer explication whereof, it will be requisite to demonstrate that God in so doing exerciseth both equity, and clemency, lest either should be doubted of. Concerning the former; Although by an express law Magistrates be forbidden to put children to death for their parents sins; yet God, who is authour of life and death, hath reserved to himself a liberty of so doing, whensoever it pleaseth him, by reason of his supreme dominion over all: and therefore for him to inflict inferiour

Deur. 24. 16.  
compared with  
2 Kings 14. 6.  
Vide Grotium  
de jure belli  
& pacis. lib. 2.  
cap. 21. § 14.



Aph. 4. temporal punishments in that case, cannot but be accounted just. The rather if we take into consideration that children may be accounted part of the parents themselves : for as a mans wife is himself divided , so his children are himself multiplied. However they are undoubtedly part of their parents goods , and so esteemed. When God

Job 1. 12. had once said concerning Job , *Behold, all that he hath is in thy power* , Satan by vertue of that Commisſion flew not his cattel and servants onely , but his sons and daughters. And when he had determined concerning Achan ,

Jesua 7. 15, 24, 25. *Let him, and all that he hath be burnt with fire,* the *Israelites* in obedience to that command burnt his children , together with his other substance.

§. 5. As to the latter , Gods visiting on this wise will be found an act of clemency , as well as of equity, if it be considered,

First, That it is but to the third and fourth generation, not to all generations,



ons, and for ever, according to the Exerc. 5.  
 Psalmists expostulation, *Wilt thou be an- Psa'. 85. 5.*  
*gry with us for ever? wilt thou draw out*  
*thine anger to all generations?* Not to do  
 thus is mercy, witness that in Nehe-  
 miah, *For thy great mercies sake thou didst Nehem. 9. 31.*  
*not utterly consume them, nor forsake them:*  
*for thou art a gracious and mercifull God.*

Secondly, That all sorts of sinners  
 are not so punished, but onely or  
 mainly such as are guilty of the most  
 hainous provocations; chiefly Idolat-  
 rers and worshippers of false Gods.  
 For the second commandment (which  
 is the first place of Scripture wherein  
 we meet with this expression) hath it  
 thus, *I the Lord thy God am a jealous God,*  
*visiting the iniquities of the fathers upon the*  
*children, unto the third and fourth genera-*  
*tion of them that hate me.* that is, of them  
 that manifest their hatred of me by  
 committing spiritual adultery with  
 Idols, which, as some affirm is the  
 most proper and onely notion of that  
 phrase throughout the Scripture.

*Deum odisse in-  
 sacris literis pe-  
 culiariter illi di-  
 cuntur qui fal-  
 sos Deos colunt;  
 ita ut neget  
 Maimonides  
 alio sensu id lo-  
 quendi genus ve-  
 periri. Grotius  
 in explicat.  
 decalogi.*

Thirdly,

Aph. 4.

Isa. 65. 6, 7.

Thirdly, That it is seldome done, but where children tread in their fathers steps, and are guilty of the same sins with their progenitours. Then no wonder if what we finde in *Isaiabs* prophesie be accomplished to the full, *Behold, it is written before me; I will not keep silence, but will recompense, even recompense into their bosome your iniquities, and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosome.*

Fourthly, that it is never done but with mercifull intentions; namely to restrain men from sin upon this ground, because their children, whom they affect so dearly are like to smart for it. He is a truly miserable heir that inheriteth his fathers sins with his lands: the one will quickly eat out all, and more then all the comfort he can expect from the other. Now there is scarce any penalty more grievous in

Chryso.

*Chrysostomes* opinion, then for a man to see misery brought upon his offspring, and that for his sake.

Exerc. 5.

Οὐ λυτῶσαι  
μᾶλλον ἐτίθη  
κόλασις, ἢ τὸς  
ἐξ αὐτῆς κακὰ  
παράγονται δι'  
αὐτὸς ὁρᾷ.  
Chrysost. hom.  
ii. 25. ad  
Gen. 9.

§. 6. Rulers should imitate God herein, by not dealing against malefactours to the utmost of rigour, but exercising clemency in their corrections: not writing all their laws in bloud, as *Draco* of old is said to have done; not dismembring where a plaister will suffice, nor applying scorpions where a rod will serve the turn. Humanity is a manlike, cruelty a diabolical principle. In wrath God always remembereth mercy, so should they of whom it is written, *I have said ye are Gods*. The sword of his justice is always furbished with the oyl of loving kindness; so should theirs. Our Queen *Elizabeth* is reported to have professed, That next to the Scriptures she knew no book, which had done her so much good, as the often reading of *Seneca's* treatise *De clementia*.

Dr Hackwel  
on Psal. 101.  
p. 28.

§. 7. To shut up this so long discourse

H h

Aph. 4. course with a review of *Moses* his example touched upon before in the third paragraph; Look as some kinde of artificers after long poring upon a piece of black work, finding a dimness in their sight, are wont to take an emerald, or some other green thing, by the verdure whereof their eyes may be refreshed and their spirits cheered: so beleivers, when puzzled & dulled with the consideration of sad events, should for their spiritual relief make use of this glorious proclamation made by God himself concerning his goodness and the several branches thereof; which are all cheering to faith. *Moses* did so in the fourteenth of *Numbers*. The spies were then newly returned with their dismal report; the people fallen into their two epidemical diseases, rebelling and murmuring, excepting onely *Caleb* and *Joshua*. Hereupon God being highly provoked threatneth to *disinherit them*, vers. 12. to kill them all as one man, vers. 15. It was now time for *Mo-*  
ses,



*ses*, who loved them as his own soul Exerc. 5.

to bestir himself, to become their advocate, and beg pardon on their behalf, as he doth in the 17, 18 and 19 verses, grounding his plea upon two topicks: the former Gods power in these words, *I beseech thee let the power of my Lord be great.* Let it be, that is, be manifested, and appear to be great. But what hath power to do with pardon? Much every way. Forgiveness is an act of potency as well as of clemency. We know that in all Civil states pardoning such as the law hath sentenced is a prerogative belonging to the *Supreme Power.* His second topick is Gods truth engaging him to make good what had formerly been proclaimed by himself concerning his goodness in *Moses* his hearing. To an active believer, such as *Moses* approved himself in his whole course, every revelation of God is like a clear and distinct voice uttered in an arched vault, which resoundeth again and again. *God hath*

*Psal. 62. 11.*

Aph. 4. *spoken once, saith David, twice have I heard this, that power belongeth unto God. Accordingly Moses, as he heard this admirable discovery of divine goodness, when the Lord first uttered it on mount Sinai: to now he heareth it over again, and upon this signal occasion maketh a due improvement of it, by founding his plea for Israel upon it. According as thou hast spoken saying, The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, &c.*

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## EXERCITATION 6.

Job II. 7, 8, 9. *expounded of divine Greatness. Three reasons of that Exposition, with the resolution of a question about it. The height of Gods universal, unaccountable, omnipotent Sovereignty proved and improved.*

§. 1. **Z**ophar in Job, being about (as I now am) to set forth the greatness of God, premiseth this interrogation, *Canst thou by searching finde out God?* to implice the truth of what is  
 elsewhere

elsewhere clearly expressed by the Prophet David; *Great is the Lord, and greatly to be praised; and his greatness is unsearchable.* It could not otherwise be *His*. For as one saith well, *Non esset Deus magnus, si non esset major captu nostro.* Such is the shallowness of mans understanding, that God should not be really great if he were not greater then our capacities. The description he maketh thereof followeth in these words. *It is as high as heaven, what canst thou do? deeper then hell; what canst thou know? The measure thereof is longer then the earth, and broader then the sea.* Where by height *Zophar* seemeth to understand the Omnipotent Sovereignty, by depth the omniscient wisdom, by length the everlasting duration, by breadth the omnipresent immensitie of God. The grounds of this interpretation are chiefly three.

First the dimensions here enumerated are those whereby we are wont to estimate the greatness of things: and I finde all the forementioned Attri-

- Aph. 4. butes spoken of as branches of divine greatness in other places. Omnipotent  
 Psal. 147. 5. Sovereignty; *Great is the Lord, and of great power. Omniscient understanding.*  
 1 Joh. 3. 20. *God is greater then our heart, and knoweth all things.* Everlasting duration; *Behold, God is great, and we know him not, neither can the number of his years be searched out.*  
 Job 36. 26.  
 2 Chr. 2. 5, 6. Omnipresent immensity; *Great is our God above all gods. Who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him?*

Secondly, each particular dimension is elsewhere applied to these very attributes, though some with more clearness than others. Height to Gods  
 Eccles. 6. 8. Sovereignty. *He that is higher then the highest regardeth, and there be higher then they.* Depth to his Omniscience. *O the depth of the riches both of the wisdom and knowledge of God! Length to his Eternity. He asked life, and thou gavest it to him; even length of days for ever and ever.* Which Calvin and the Chaldee paraphrase, apply to Christ, understanding thereby



thereby the eternal duration of his Exerc. 6.  
kingdome. Lastly breadth to his  
Omnipresence, but covertly in that of  
Isaiah, *The glorious Lord will be unto us a* Isa. 33. 21.  
*place of broad rivers and streams;* to signi-  
fie that protection and safety, which  
his presence with his Church in every  
place affords to all the members there-  
of, like a broad river encompassing a  
fenced town on every side.

Thirdly, Me thinks there is some-  
what exprest in *Zophars* speech which  
as to the two former particulars, tends  
to this interpretation. For having said,  
*It is as high as heaven,* he presently adds,  
*What canst thou do?* meaning perhaps  
what are thy weak abilities to his  
omnipotence? He in regard of his So-  
vereign power can do all things; but  
thou, alas! what canst thou do? And  
after affirming, *It is deeper then hell,* he  
subjoyneth, *what canst thou know?* as if  
he had said, what are thy shallow ap-  
prehensions to the depth of his  
thoughts? He in regard of his omni-  
scient

Aph. 4. scient understanding knoweth all things, but thou, poor man, *What canst thou know?*

§. 2. If it be asked, why I expound all these clauses of God, seeing the particles *It* and *Thereof* (*It is high as heaven, The measure thereof*) seem to relate unto somewhat else. My answer is, that Expositours differ much about this very thing, and according to their several apprehensions translate the words after a different manner. The vulgar *Latine* and our old *English* translations carry all to Almighty God, who was mentioned in the verse before, *Canst thou finde out the Almighty?* reading it thus, *He is higher then heaven, what art thou able to do? His length exceeds the length of the earth &c.* Others considering that divers words in the original text being feminine will not agree in construction with *Eloah* & *Shaddai*, whereby God is there exprest, have therefore looked back to the sixth verse for an antecedent, where they meet with חכמה *Wisdom*,  
dome,

dome, and expound all of it, inserting Exerc.6.  
the word *Sapientia* into their *Latine*  
translations, as *Oecolampadius* and *Juni-*  
*us* do. But for my part, there is I con-  
ceive a word nearer hand, which will  
serve the turn better, and that is  
תְּכִלָּה *Perfection*. Canst thou finde out  
the Almighty unto perfection? It, that  
is, the Perfection of God is as high as  
heaven &c. And herein I joyn with  
*Castellio*, whose translation is fully  
squared to this sense; for so he readeth  
the place, *Tunc Dei intima peruestiges, aut*  
*ipsam adeò perfectionem Omnipotentis inve-*  
*nias? Quæ cum cælum altitudine adæquet,*  
*quid ages? &c.* Now I interpret the  
words, as before, because however they  
be read, whether God, or wisdom, or  
Perfection be taken for the antecedent,  
it cometh to one and the same issue, for  
the Wisdom of God is himself; and  
his Perfection comprehends not Wis-  
dome onely, but all his other excellen-  
cies whatsoever; insomuch as *Lessius*  
intitleth his book concerning the At-

Aph. 4. tributes, *De perfectionibus divinis*. The way thus cleared, I now proceed without further interruption to single out the particular dimensions, and discourse of them in their order.

§. 3. Seeing all divine perfections far transcend humane capacities, the safest way, as I humbly conceive, for us to make a due estimate concerning the height of Gods sovereignty is to compare it with that of earthly potentates, which is within the compass and reach of our understandings. Verily it is not without cause that S. Paul styles him *the blessed and onely potentate, the King of kings and Lord of lords*; that *Moses, Melchisedech and Abram*, entitle him *the most high God* four times in one chapter. For upon search it will appear that his Sovereignty excels that of the high and mighty ones upon earth in point of Extensiveness, of Unaccountableness, and of Almightyness.

1 Tim. 6. 15.

Gen. 14. v. 18,  
19, 20, 22.

Psalms 103. 19.

I. In point of extensiveness *His kingdom ruleth over all*. The whole earth  
and



and sea, which make but one globe, is Exerc. 6.  
to the Universe but as a little central  
point; the mightiest potentate hath  
no more but his share in that little.  
Whereupon Seneca bringeth in his wise  
& vertuous man with this censure and  
sarcastme in his mouth. *Is this that Point,*  
*which so many Nations of the world do so*  
*strive to divide among themselves by fire and*  
*sword? O how ridiculous are the bounds of*  
*mortal men! All that in which they sail to*  
*and fro, manage their wars, and set up their*  
*petty kingdomes is but a Point. Whereas*  
*the Sovereignty of God extendeth it*  
*self to the whole earth and sea, yea to*  
*heaven; and the heaven of heavens, gi-*  
*ving laws not onely to the visible host*  
*of sun, moon, and stars, but also to the*  
*invisible host of Angels, who are said to*  
*excell in strength, and to do his command-*  
*ments, hearkning unto the voice of his word.*  
Yea there is not a Devil in hell that can  
go beyond the length of his chain, for  
even those legions of darkness are,  
though much against their wils, sub-

*Hoc est illud pun-*  
*ctum quod inter*  
*tot gentes ferro*  
*& igni dividi-*  
*tur? O quam*  
*ridiculi sunt*  
*mortalium ter-*  
*mini!*  
*Punctum est*  
*istud in quo na-*  
*vigatus, in quo*  
*bellatus, in quo*  
*Regna disponi-*  
*tis minima &c.*  
*Ser ec. Natu-*  
*ral. quæst lib.*  
*1. in Pæsa-*  
*tionæ.*

*Psal. 103. 20.*

Aph. 4. jected to the empire of the father of lights.

Yea whereas the dominion of worldly Potentates reacheth but to the outward man, and their laws cannot directly oblige the conscience, so as to bring upon it a guilt binding over the soul to death; his do. And in this respect S<sup>t</sup> James telleth us that *there is one law-giver, one and but one, who is able to save and to destroy.* The style which Paul giveth earthly governours is *masters according to the flesh*; but Moses calleth God, *the God of the spirits of all flesh*; to imply that however there be many, who lord it sufficiently over the flesh and outward man, there is no Lord of our spirits but God alone, who onely is *greater then our hearts*, as S<sup>t</sup> John speaketh. This made the good Emperour Maximilian the second say, *That whosoever assumed to himself a power over the consciences of men, set himself down in the throne of God.* His son Rodolphus who succeeded him in the Empire resolved to walk  
in

James 4.12.

Ephes. 6.5.

Numb. 17.16.

1 John 3.20.

History of the  
Bohemian per-  
secutions En-  
glish in 8<sup>o</sup>  
chap. 39. § 2.

in his fathers steps, yet was once unhappily wrought upon by the subtlety of the Jesuites to give way to the passing of an Edict for shutting up the Protestants Churches during some time. But that very day news was brought him that *Alba Regia* the chief city he had in *Hungary* was taken by the *Turks*. Whereupon in great astonishment he is reported to have said, *I expected that some such mischief as this should befall me; seeing this day I began to usurp the government belonging to God, which is of consciences.*

Exerc. 6.

Ibid. chap 40.

§ 1.

*Expectabam tale quid postquam hodie Dei regimen, quod est conscientiarum usurpare cepissam.* Joh. Lær. compend. hist. pag. 666.

§. 4. II. In point of unaccountableness. The greatest Princes upon earth do, or should govern by laws, to the making whereof others concur as well as they. But our God is a law to himself. He onely can write upon his imperial Edicts, *My reason for it is my will.* Yet because of the holiness of his nature his will is always most just; so as he never enacted any thing, but what is in it self equal and reasonable, although

*Sic pro ratione voluntas.*



Aph. 4.

perhaps to our shallow understandings it may appear otherwise: as to our eyes turrets and steeples how upright soever, if their height be exceeding great, do often seem crooked, and look as if they stood awry; which should deter us from censuring any of his Decrees, or Dispensations, as some great but unhallowed wits are wont to do; of whom *Luther* maketh this sober and sad complaint, “ They require  
 “ that God act *jure humano*, according  
 “ to what the sons of men do com-  
 “ monly account right and just, or o-  
 “ therwise that he would cease to be  
 “ God. Tell not them of the secrets of  
 “ his Sovereign Majesty; let him ren-  
 “ der a reason of his being God, if he  
 “ speak, do, or will any thing, but  
 “ what appeareth equal to men. Proud  
 “ flesh cannot vouchsafe the God of  
 “ heaven so much honour as to be-  
 “ lieve any thing to be good or right,  
 “ which is spoken or acted above what  
 “ the *Codex* of *Justinian*, or the fifth  
 “ book

*Luther de ser-  
 vo arbitrio.  
 cap. 173.*



“book of *Aristotles Ethicks* defineth to Exerc. 6.  
“be just.

I confess indeed that God often condescendeth in his holy word to give men a reason of some proceedings, and to clear them up to our understandings : but it is more then he needeth to do , more then we ought to expect in all cases. It will therefore be our wisdom to forbear playing the Criticks upon his decrees and administrations ; considering that he alone is ἀνέκ-  
δυνος ἢ ἀνυπολόγιστος, unaccountable , not to be called in question for any of his doings : and always remembring that of Paul, *Nay but, O man, who art thou that* Rom. 9. 20, 21.  
*repliest against God ? Hath not the potter power over the clay ? Together with that of Job, God is greater then man : why dost* Job 33. 12, 13.  
*thou strive against him ? for he giveth not account of any of his matters.*

§. 5. Thirdly, *In point of Almightyness.* In the Princes of this world Εξουσία and Δύ-  
ναμις, Authority and Power are often se-  
vered : their authority may be great,  
when

- Aph. 4. when their power to manage it is but small. *David* was King, yet could not act as he desired, for the sons of *Zer-viah* were too strong for him. But in God they always go hand in hand for the accomplishing of what his wisdom hath designed. Therefore I called it *Omnipotent Sovereignty*. I know, saith *Job*, that thou canst do every thing, and that no thought can be withholden from thee, meaning that God cannot be hindered in the execution, or bringing to pass of whatsoever he hath in the thoughts and purposes of his heart.
- Job 42. 2.
- Luke 1. 37. The Angel to *Mary*, With God nothing shall be impossible, *Paul* to the Ephesians, He is able to do exceeding abundantly above all that we ask or think.
- Ephes. 3. 20.
- Other Scriptures may seem opposite to these, but are not. God that cannot lie.
- Tir. 1. 2.
- 2 Tim. 2. 13. He cannot denie himself, saith *S<sup>t</sup> Paul*. For answer to these and the like instances, we must distinguish of *Impossibles*. They are of two sorts, *Impossibilia naturæ*, and *Impossibilia naturâ*. First there are
- Voetius Disp. Theol. part. 1. 29.

are divers things impossible indeed to nature, such as in the ordinary course of secondary causes cannot be done, which yet to God are most feaseable; for example, working of miracles, giving sight to such as were born blinde, raising up children to *Abraham* out of the very stones in the street. Secondly, Some other things are impossible not to nature onely, but in nature; and that either in reference to the nature of God, when they are such as argue imperfection in the doer, as to sin, and to die: or in respect to the nature of the things themselves, when they are such as implie contradiction, as for a creature to be made independent. The former of these God himself cannot do; not through want, but through height and abundance of power. He cannot sin, lie or deny himself, and that because he is Omnipotent: it is for impotent creatures to be liable unto such kinde of imperfections as these are. Neither can he do the latter: yet is it

*Si ista posset Deus, non esset omnipotens. Magna in Deo potentia est non posse mentiri. August. lib. 1. de Symbol. cap. 1.*

Aph. 4.

not through any defect of power in God, that such things cannot be done, but through want of capacity in the things, which are simply impossible. So then, when we ascribe Almighty-ness to God, the meaning is, that wherever divine Understanding can be a *principle of direction*, and divine will a *principle of injunction*, there divine power can shew it self an able *principle of execution*. Or in plainer terms, That God can do whatsoever he will: and the onely reason why things that do either *argue imperfection*, or *imply contradiction* fall not within the compass of his power, is because they are such, as for want of goodness or entity cannot become objects of his will.

§. 6. Now if the perfection of God be so very high in regard of his Omnipotent sovereignty, think of thine own lowness, (O man, or rather, O worm, and no man) and be confounded within thy self, upon comparing thy servile condition by nature with his

Sove-



Sovereignty; thy imbecility with his Exerc. 6.  
 Omnipotence. *Adam* indeed, so long  
 as he stood, was an universal Mo-  
 narch, having dominion both over  
 himself, and over the creatures: But  
 every man since the fall is a slave born,  
 a servant to divers lusts and pleasures:  
 Neither is there any way for getting  
 out of this estate, but getting into  
 Christ, who restoreth all such as close  
 with him to a spiritual Sovereignty,  
*Making them kings to God and his father;* Rev. 1. 6.  
 and *upholding them with his royall Spirit,* as  
 some read that in the *Psalm*. Till then Psalm. 51. 12.  
 what are whole *Nations* of men, but,  
 to speak in the Prophets language, *as*  
*the drops of a bucket,* which in their fall Isa. 40. 15.  
 are so licked up by the dust of the  
 earth as they are no more discernable;  
 or as the small dust of the ballance,  
 which is of no moment at all towards  
 turning of the beam one way or other?  
 And if *Nations* be so inconsiderable,  
 what shall we say of particular per-  
 sons? I will suppose a mighty Prince,

Aph. 4. but an unbeleever styled your Highness, or your Majesty at every word; and be bold to present him upon this occasion with *Zophars* interrogatory, *What canst thou do?* When God leaveth thee to thy self, how impotent are thy best abilities, as to the things of a better world? Seeing they are such as no natural man *can either receive, for they are foolishness to him, and must be spiritually discerned;* or close with when they are discovered: for the *carnal minde is enmity against God, it is not subject to the law of God, nor indeed can be.*

1 Cor. 2. 14.

Rom. 8. 7.

May these and the like considerations work so kindly upon us, as *Canutus* his not being able to set bounds to the ocean did upon him. It is an history worth the remembring. This *Canutus* was one of the ancient kings of *England*, who really to refute the flatterers by whom he was told that all things were at his command, caused his royall Pavillion to be set upon the sands, when the tide was coming in, then

Camden Br-  
tannia out of  
H. Hunting-  
ton.

then said to the sea , “ Thou belong- Exerc. 6.  
“ est to my dominion, and this earth  
“ which my throne standeth upon is  
“ mine. I charge thee therefore not to  
“ flow in upon my ground, nor to wet  
“ the feet of thy Sovereign Lord. But  
in vain , for the tide kept its course ,  
and came up to his feet , with-  
out doing him any reverence. Where-  
upon he removed further off, and said,  
“ Be it known to all men in the world  
“ that the power of Princes is but a  
“ vain empty thing, and that none ful-  
“ ly deserveth the name of a Sovereign  
“ Lord, but he at whose beck heaven  
“ and earth yield their obedience, *who*  
*can say to the sea, hitherto shalt thou come,*  
*but no further ; and here shall thy proud*  
*waves be staid.* It is also reported that  
after this he never put on his crown  
more.

O that all the sons of men would  
accordingly learn from this branch of  
divine greatness never to boast more  
of their own abilities ! but to throw

- Aph. 4. down all their crowns at the feet of Christ, who, though omnipotence be incommunicable, leaveth upon such as receive him by faith some impressions and footsteps of it. For whereas divine Almightyness standeth in two things especially, to wit, in Gods being able to do all things that are regularly possible, and his not being able to do any sinfull thing; there are some prints of both upon
- Philip. 4. 13. Christians, *I can do all things*, saith S<sup>t</sup> Paul, *through Christ that strengtheneth me.* And *whosoever is born of God*, saith S<sup>t</sup> John, *cannot sin, because he is born of God.*

EXER-



EXERCITATION 7.

*The depth of divine Omniscience seen in discerning the deep things of man, yea of Satan, yea of God. Our Nescience discovered and acknowledged. The longitude of Gods perfection stated. Eternitie proper to him. Not assumed by, or ascribed to men without blasphemy.*

§. 1. **T**He second dimension is the depth of Gods Omniscience, which appears in that he is able to sound and fadome the deepest things, whether of man, or of Satan, or of the Divine essence and will.

First, There are *deep things of men.* Their words are deep: and again, *The words of a mans mouth are as deep waters.* Their hearts and counsels much more. Both the inward thoughts of every one of them, and the heart is deep. So David of the churches enemies. *Counsel in the heart of man is like a deep water.* So Solomon of wise sages. who are therefore compared by a learned writer to coffers with double bottoms, which when others

Prov. 18. 4.

Psal. 64. 6.

Prov. 20. 5.

**Aph. 4.** thers look into, being opened, they  
 Sr. Walter Ra- see not all they hold on the suddain  
 legh's hist.  
 book 5. p. 359. and at once. But these are no depths  
 to God, to whom *David* said, *There*  
**Psal. 139. 4.** *is not a word in my tongue, but lo, O Lord,*  
*thou knowest it altogether.* And elsewhere,  
**Chron. 28. 9.** *The Lord searcheth all hearts, and under-*  
*standeth all the imaginations of the thoughts.*  
 Neither is it the least act of Gods good-  
 ness to mankinde, that he is pleased to  
 reserve the searching of hearts to him-  
 self, as part of his own prerogative  
 royal, because if men were able to  
 dive into one anothers thoughts, there  
 would be no quiet in the world; no  
 peaceable living one by another, in re-  
 gard of that hidden hypocrisie and  
 malice which lurks in the most.

§. 2. Secondly, *Deep things of Satan,*  
 spoken of in the *Revelation*; *As many*  
**Revel. 2. 24.** *as have not this doctrine, and which have not*  
*known the depths of Satan, as they speak.*  
 Seducers are wont to boast of their  
 mysterious tenents, and to speak of  
 them as great depths, not to be fadom-  
 ed

ed by common christians. Christ in Exerc. 7. that Epistle of his to the church of *Thyatira*, makes use of their own term, *Depths as they speak*; but so as to brand them for *Depths of Satan* fetch'd from hell, whereas they perhaps held them forth as new truths, glorious lights and revelations from above. Thus popery is a mystery, but a *mystery of iniquity*, as *Paul* styleth it, and Socinianisme a depth, but a *Depth of Satan*. There is not a serpentine winding or turning in any of those corrupt opinions, which pester and poyson the Church of Christ at this day, but God seeth and knoweth it, how hard soever it be for his servants to discover and refute. To these may be added all those other hellish designs which go under other names in the Scripture, as *The wiles of the divel, and his devices*; all which dark secrets are not in the dark to divine understanding. And he that now sees them all will one day reckon with Satan for them, yea, and

Ephes. 6. 11.  
2 Cor. 2. 11.

Aph. 4. sink him so much the deeper into hell, by how much his *depths* have done more mischief upon earth. I say into hell, where he shall have those agents and factours by whom he now carrieth on his cursed work, for his cursed companions to eternitie, according to that in the *Apocalyps*, *The diuel that deceived them was cast into the lake of fire and brimstone, where the beast, and the false prophet are; and shall be tormented day and night for ever and ever.*

Rev. 10. 10.

§. 3. Thirdly, *Deep things of God*, of the divine Essence and Will, concerning which the Apostle saith, *The Spirit searcheth all things, yea the deep things of God.* Things which the clearest understandings of men and Angels entertain with amazement: we cannot but bewray our balbutiencie when we treat of One in Three, and Three in one; such a mysterious gulf is the Trinitie: so when we discourse either of the Personal Union, or the Theandrical acts of Christ. And no wonder,

1 Cor. 2. 10.



der, seeing we meet with such secrets Exerc. 7.  
and depths even in Gods revealed  
Will, The greatest divines have ac-  
knowledged many *Δυσνόητα*, *Things hard*  
*to be understood*; yea, diverse *ἄλυτα*, *knots*  
that cannot be untied, till there either  
come further light into this world, or  
we be translated into a better. Such  
as every modest christian will be rea-  
die to say of, as the learned *Cajetan*  
did concerning the reason of that dif-  
ference, which in the Hebrew Text is  
observable betwixt the title of *Psalms*  
121. and those other *Psalms* of De-  
grees, *Reservo Spiritui Sancto*, I reserve  
the solution of this and that doubt to  
the holy Spirit. For to him and the  
other Divine Persons such things are  
no riddles; though to us they be dark  
and Enigmatical, yea, perhaps un-  
searchable. Although we ever and a-  
non meet with cause of crying out as  
Saint Paul once did, *How unsearchable* Rom. 11. 33.  
*are his judgements, and his waies past find-*  
*ing out?* Let us alwaies remember and

Aph. 4. believe that of S<sup>t</sup>. James, known unto God  
 Act. 15. 18. are all his works from the beginning of the  
 world.

§. 4. Well may the prudent consideration of what hath been said concerning the depth of Divine Omniscience put the wisest of men in minde of their Nescience; keep them from leaning to their own understandings; and give them just occasion to think of an answer to Zophars question, *What canst thou know?* If the secrets of nature do so puzzle thee, what canst thou know concerning those much greater secrets of grace and glory? of which Luther very excellently, *Philosophy receives them not, faith doth.* The authority of Scripture is greater by far then the capacity of our wit; and the Holy Ghost then Aristotle. Well may the depth of Divine understanding, which the Psalmist saith is infinite, *Great is the Lord, and of great power; his understanding is infinite*, cause us to reflect upon the shallowness, the finiteness, yea, the folly of our own.

For

*Quid si philosophia hæc non capit? fides tamen capit. major est verbi Dei autoritas, quam nostri ingenii capacitas. major Sp. Sanctus quam Aristoteles. Luther de captivitate Babilonica.*  
 Psal. 147. 5.

For if the foolishness of God be wiser then **Exerc. 7.**  
 men, as the Apostle telleth us it is, 1 Cor. 1.25.  
 what is his wisdom? Add if the wisdom of this world be foolishness with God,  
 what is its folly? No wonder if one  
 learned man wrote a book of the vanity of Sciences, others of the Nullity, Cornel. Agrip.  
*Quod nihil scitur.* If the wise heathen  
 profess, the onely thing he knew was this, Anton. Verderius.  
 that he knew not any thing at all. If Fri- Franc. Zanch.  
 er Paul of Venice the judicious author M. D.  
 of that excellent history of the Council of Trent was wont to say. The more Hoc unum scio  
 we studie, the more we see how little or no- quod nihil scio.  
 thing we understand; yea, if more know- Socrates.  
 ing men then any of these abounded in Quo magis studiis incumbimus  
 acknowledgements of their own igno- eo magis nos videre quam nihil scimus, Ap. Jo.  
 rance. Asaph, *So foolish was I and ignorant;* Bevoritium.  
*I was as a beast before thee.* Agur, *Surely I* Epist. quat. p. 86.  
*am more brutish then any man, and have not*  
*the understanding of a man. I neither learned*  
*wisdom, nor have the knowledge of the holy.*  
 So true is that of our great Apostle, If  
 any man think that he knows any thing, he 1 Cor. 8.2.  
 knows nothing yet as he ought to know.



Aph. 4. §. 5. Next followeth the third dimension, which is Longitude, in this expression, *The measure thereof is longer then the earth.* For the better stating whereof let it be considered, that whereas the word here translated *Measure* relateth not to extension onely, but also to duration; and the earth hath a double longitude, one of space, the other of continuance; which the Scripture taketh special notice of in other texts, as in that of Ecclesiastes, *One generation passeth away, and another generation cometh: but the earth abideth for ever.* I conceive the latter may here be alluded to, viz. the earths long continuance, as in some low proportion fit to resemble that everlasting duration of God, which cannot be adequately represented by any creature. Sure I am by the *Ancient of days* in Daniel the eternal Jehovah is described; by *length of days* in wisdomes right hand, of which in the *Proverbs*, many Interpreters understand the blessings of Eternity: And  
this

Eccles 1. 4.

Dan. 7. 9, 13.

Prov. 3. 16.



this very place of *Job* is expounded by Exerc. 7. Gregory in this sense. His words are, *Terrâ longior, quia creaturæ modum perennitate suæ Æternitatis excedit.* Greg. Moral. lib. 10. cap. 7.

All creatures had an original, all but some few shall have a dissolution. Of the Creatour, and of him onely is that of the *Psalmist* verified, *From everlasting to everlasting thou art God.* He gave beginning to all things, but was himself without a beginning; is the end for which all things were made, but himself without end. The best of men, alas! are but of yesterday, and know not where they shall be to morrow, according to that of Bildad, *We are but of yesterday, and know nothing, because our days upon earth are a shadow.* His being God from everlasting to everlasting should encourage us to walk in the way everlasting, having this everlasting consolation and good hope through grace, that he will save us with an everlasting salvation; because he wanteth neither power to effect it, for his strength is everlasting; nor

Psal. 90. 2.

Principium sine p incipio, finis sine fine.

Job 8. 2.

Psal. 139. last.  
2 Thess. 2. 16.

Isa. 45. 17.

Isa. 26. 4.

Aph. 4. nor will, for his mercy is so too, as David testifieth, *The mercy of the Lord is from everlasting to everlasting upon them that fear him.*

§. 6. The more to blame were some overweening sons of *Adam* for daring to assume unto themselves, and ascribe to other persons and things this incommunicable perfection of God. Of old the heathenish people of *Rome* were wont to style their Emperours, yea and their city *Eternal*. Concerning which practise of theirs, two ancient writers, *Hierome* and *Prosser* interpret those names of blasphemy mentioned in the *Revelation*. They accounted such no less then blasphemers as called *Rome the Eternal city*, and saluted the Emperour thereof by the title of *your Eternity*. A thing usually done among them. Yea this Calenture had taken the brains of some even amongst the Christian Emperours: so exceedingly contagious are words and examples that contain blasphemy in them. *Ammianus Marcel-*

Rev. 13. 1, 5.  
In fronte purpurata meretricis scriptum est nomen blasphemia, id est, Romæ Aeternæ.  
Hierom. ad Algusiam quæst.  
Æterna cum dicitur quæ temporalis est, utique nomen est blasphemia.  
--cum supplices dicunt, Altaribus vestris, Perennitati vestre &c. Prosp. de prædic. & promissis in Dimid. te. np. cap. 7.

linus

linus reporteth of *Constantius* an *Arrian* Prince, that being puffed up by the ostentation of his flatterers, and the prosperous success of his affairs, he was come to that height of insolence as to presume he should never die, and in his writings to style himself *Our Eternity*. His words are these, *Immunem se deinde fore ab omni mortalitatis incommodo fidenter existimans, confestim à justitia declinavit ita intemperanter, ut Æternitatem meam aliquoties subjeceret ipse dictando*. Yea *Justinian* himself feared not to say concerning some of his Edicts, *Nostra sanxit Æternitas*.

Exerc. 8.  
Ammian. Marcell. initio lib. 8.

Vid. Constant. politic. lib. 7. cap. 4. § 3.

### EXERCITATION 8.

*Divine Immensity shadowed out by the breadth of the Sea. Divine Omnipresence cleared and vindicated. The proposall hereof as an antidote against sinning in secret. Five practicall Corollaries from the greatness of God in generall.*

§. 1. **T**He fourth dimension is still behinde in that clause, *Broader*  
M m then



Aph. 4. *then the Sea.* It may be thought to relate unto divine Omniprelence and Immensity ; which is, though not set forth to the life, yet some way shadowed out by the breadth of the Sea: In that the vast ocean stretcheth its arms far and near ( so we call them arms of the Sea ) to the embracing of certain shores, very much distant each from other ; and is in that respect in a manner omnipresent with the several parts of the earth, which it is united to in one Globe. So, and much more then so, the Immensity of Gods essence is such as to render him actually, and at all times present with every creature in the upper and lower world ; for which cause he is said to *fill the heaven and the earth.* To a certain Philosopher, who asked one of our profession, *Where is God ?* the Christian answered, *Let me first understand from thee where he is not,* to intimate his being present every where. Which he is, not onely by his power and providence, as some would

Jerem. 23, 24.

Apud J. Ger-  
hard, in Exe-  
ges. pag. 797.  
in 4°.



would confine it, but also by his ex- Exerc. 8.  
 sence; according to the true meaning  
 of that which Paul said at Athens con-  
 cerning God, *He is not far from every one* Act. 17. 27.  
*of us. For in him we live and move, and* 28. Οὐκ ἔστι θεὸς ὅστις ἀλλ' ὅ ἐν ὑμῖν ἐστί. Chrys.  
*have our being. He said not ( as Chryso-* homil. 38. in  
*stome observed ) By him we live and* Act. Apost.  
*move, but in him; to note the intima-*  
*cy of his presence, and that with all*  
*sorts of things, whether they be such*  
*as have life, or motion without life, or*  
*barely Being without motion. Yea*  
*where-ever they be, whether in hea-*  
*ven, or earth, or hell, as the Psalmist*  
*expresly, If I ascend up into heaven, thou* Psal. 139. 8. 9.  
*art there; if I make my bed in hell, behold*  
*thou art there; If I take the wings of the*  
*morning, and dwell in the uttermost parts of*  
*the Sea; even there shall thy hand lead me.*  
*To which accords that of Seneca, Turn* Quocumque te  
*thy self which way thou wilt, thou shalt there* flexeris, ibi il-  
*see him meeting thee. There is not any thing* lum videbis or-  
*void of him, He filleth whatsoever he hath* currentem tibi.  
*made.* Nihil ab illo  
vacat. Opus  
suum ipse im-  
plet. Senec. de  
Benefic. lib. 4.  
cap. 8.

§. 2. This truth having been so ful-

Aph. 4. ly acknowledged by a wise heathen, it will argue but too much weakness in any Christian to stumble ( as some notwithstanding have done ) at this sorry cavil against it. It seems unworthy of God, say they, to afford his presence with all things, even the least and filthiest. Neither do we see how he can possibly do it without receiving some defilement from them. For if God were not lessened by creating the meanest things, then surely he is not by affording his presence to them after they were made. As for defilement, there can be no fear of that. Can the sun shine upon dunghills and worse places without being thereby defiled? and shall not Gods essence, which is infinitely purer then the light, preserve it self from contracting filth from any thing it cometh near unto! The soul of man united to a sickly and leprous body, doth notwithstanding retain its purity. Much more God in the forementioned case. Be we therefore carefull, in  
spite

spite of all heretical cavils firmly to Exerc. 8.  
 beleve the truth of divine Omnipre-  
 sence and Immensity; for the clearing  
 up whereof to our understandings,  
 Divines have invented sundry compa-  
 risons; two whereof I shall instance  
 in. One out of Austin, *The whole world,*  
 saith he, *is so in God, as a little sponge in a*  
*vast ocean. The Sea besides its encompassing*  
*the sponge on every side, doth also through-*  
*ly penetrate, moisten, and sustain the whole*  
*substance within, and every part of it.* An-  
 other out of Lessius. He compareth  
 the world to a crystal Ball hanging in  
 the light of the Sun. In which case  
 the light would intimately pierce  
 the whole Ball, and also extend it  
 self far and near, round about it.  
 Such and so intimate is Gods presence  
 with every creature in every place.

Augustin.  
 Confess. lib. 7.  
 cap. 5.

Lessius de  
 Perfectionibus  
 divinis lib. 1.  
 cap. 3. § 20.

§. 3. The contemplation whereof  
 should be effectual for the preventing  
 of all sins, especially such as are usual-  
 ly committed in secret, upon this  
 grand presumption, which the Pro-



Aph. 4.

Isai 29. 15.

phet denounceth a curse against the subjects of, saying, *Wo unto them that seek deep to hide their counsel from the Lord. and their works are in the dark, and they say, Who seeth us? and who knoweth us?* a presumption that there is none by to take notice of them. Suppose it were so; yet men are bound to reverence themselves: That of *Ausonius* is excellent advise, *When thou art about to act any thing unseemly, be afraid of thy self, although there be no other witness.* But so it is not; for conscience is by; concerning which *Lactantius* produceth an admirable speech out of *Seneca*, *O thou mad man! what will it profit thee to have none conscious of thy crime, so long as thou hast a conscience that is?* But that thou wilt say is part of thy self. True: wherefore I add, God is by; of whom the Apostle emphatically saith, *If our heart condemn us, God is greater then our heart, and knoweth all things.* Conscience we are wont to say, is a thousand witnesses; and let it be withall considered

*Turpe quid ausurus te sine testis time.*

*Demens, quid prodest non habere conscium habenti conscientiam?*

1 John 3. 20.



dered, that God is as a thousand consciences; both for intimacy of presence, and perspicacity in discerning. It is worth observing how the mention of Gods immensity is brought in by the Prophet in that forecited place of *Jeremy*, where the whole verse runs thus; *(Can any hide himself in secret places, that I shall not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord? Our most secret sins are, in reference to God, no more secret, in regard of his Omnipresence, then if committed in the most open light. Witness that in Moses his prayer, Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Jacob once said of Bethel, God was once in this place, and I knew it not; How fearfull is it? Let every place be a Bethel to thee, O watchfull Christian, a place of fear, and in some sence an house of God, be it market, or shop, or field; be sure the Lord is in that place, not present onely, but looking on; nor onely looking,*

*Jerem. 23. 24.*

*Psa. 90. 9.*

*Genes. 28. 16.*

Aph. 4. looking, but weighing and pondering, whatsoever thou doest there in all the circumstances and aggravations thereof, as Solomon testifies, *The waies of man are before the eyes of the Lord, and he pondereth all his goings.*

Prov. 5. 21.

§. 4. Having alreadie made improvement of the severall branches, let me now for a conclusion draw certain Corollaries from the greatness of God in general; in number five.

Psal. 145. 3.

First, *Let him be greatly praised for this by all mankind.* 'Tis the Psalmists inference, *Great is the Lord, and greatly to be praised.* The world is wont to commend greatness both in persons and things. Great Princes have had Panegyricall Orations made in their praise, as *Trajan* by *Plinie*; great cities, as *Grand Cair*; great monuments, as the *Colossus* are greatly extol'd by writers and travellers. How much more should the great God? whom the Prophet accordingly magnifies, saying,  
Be-

Behold, the nations are as a drop of a bucket, Exerc. 8. and are counted as the small dust of the balance : behold he taketh up the isles , as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing, and they are counted to him less than nothing and vanity. The drop of a bucket is nothing to the whole ocean , nor the dust of the balance to the whole earth : no more is the whole earth with all the inhabitants of it to God. In so much as if he were to be sacrificed to , proportionably to his greatness, all the beasts in *Lebanon* would not suffice for a burnt-offering, nor all the wood thereof for a fire, nor all men in the world for a priest to offer it.

1ai 4c. 14, 15, 16, 17.

§. 5. Secondly, Let him be greatly confided in by all his people. That of S<sup>t</sup>. John, 1 John 4 4. Ye are of God, little children ; and greater is he that is in you , then he that is in the world , should be made use of by the Saints as a precious receipt against the

Aph. 4. most deadly poison that can at any time be administred to them. The Church indeed is very often put upon renewing *Jehosaphats* complaint, and crying out, *We have no might against*  
 2 Chro. 20. 12. *this great company* (perhaps both of wicked men, and wicked spirits) *that comes against us; neither know we what to do.* But so long as she can add, as  
 Tit. 2. 13. *he there doth, Our eyes are upon thee;* this contemplation of her great God and Saviour may support her against the fear of them all. The divel is mighty, I confess it, said *Luther*, but he will never be *Almighty*, as my God and Saviour is. upon these grounds a believing Christian, living up to his principles, may well say, “Shew me a danger  
 “greater then my God, a *Destroyer*,  
 “greater then my Saviour, I will then  
 “fear it and him. Till then pardon  
 “me if I do not let my confidence go.  
 “what though *Jacob* be small, as the  
 “Prophet speaks, *By whom shall Jacob arise?* for he is small. Yet arise he shall  
 in

*Esto diabolus  
 magnipotens,  
 nunquam erit  
 omnipotens.*

Amos 7. 5.



“ in spight of opposition, and that be- Exerc. 8.  
 “ cause *Jacobs* God is great.

Thirdly, *Let the world learn to seek after interest in him.* Many, saith *Solomon*, *Many seek the rulers favour.* And Prov. 29. 26.  
 reason good; because he is able to protect the persons, and reward the services of his followers. Behold here a *Ruler* indeed, whose favour was never sought in vain, if sought in time; Dulcis in exper-  
tis cultura po-  
tentis amici; ex-  
pertus metuit.  
Hor.  
 one that can protect from hell, and bestow heaven; yea that which is the heaven of heaven, the fruition of himself. Being great with great men is a thing much affected by some, although in experience it often becomes not a burden onely, but a mischief: where- as the love and favour of the great God, and our Saviour, alwaies proves, (shall I say, beneficial? that's too little) it proves, and that alwaies beatifi- call.

Fourthly, *Let such as have obtained interest from him look for great things from him.* To *Baruch* it was once said, *Seek-* Jerem. 45. 5.

**Aph. 4.** *est thou great things for thy self? seek them not: bcause he sought them in the creatures; but if we seek them from and in the great Creator, we may lawfully seek great things, neither shall our doing so be attended with disappointment. For open thy mouth wide, saith the Lord, and I will fill it. We are wont either not to open our mouthes at all, or not wide enough; and therefore it is that most of us continue so empty. Ye have not, because ye ask not; so the Apostle: let me say, ye ask perhaps, and yet have but little, because ye do not expect much. O Consider, as Samuel once belpake the men of Israel,*

**Psa. 81. 10.** *how great things God hath already done for you, that so your experiments may be your encouragement, to expect yet greater: remembring that of our blessed Saviour to Nathaniel, Believest thou? thou shalt see greater things then these.*

**James 4.**

**1 Sam. 12. 24.**

**John 1. 50.**

He in whom ye trust, O believers, is a great God, and loves to do all things like himself. Wherefore look  
for

for great things from him, great assistance, great enlargements, great deliverances: yea the forgiving of great sins, and the obtaining of great salvation.

§. 7. Fifthly, *Let such as have received great things from God, maintain a certain greatness of spirit sutable to their interest in him.* I do not mean an haughty spirit, swelled with pride, for that is altogether unsutable to a saving interest in God, *who beholds the proud afar off*; but an humble spirit greatned by continual converse with the great God; who by raising vp his servants hearts to the contemplation and fruition of higher objects, maketh them too big for this world. It is reported of *Moses*, that *when he was come to years*, or according to the original, *when he was waxed great*, (in spirit perhaps, as well as in stature) he did overlook the preferments, pleasures, and riches of the world, which are all there intimated, yea the menaces of it too: for it is there also

*Psalms 138.6.*

*Hebr. 11. 24, 25, 26, 27.*



Aph. 4. said, *He feared not the wrath of the king, but endured, as seeing him who is invisible.* His conversing with the great God, had made all these to appear to him as petty things. To a soul truly great no worldly matter hath any true greatness in it: As if one could take a station in heaven, whatsoever is here below would appear but small in his sight by reason of its distance. It is accounted by some a great matter to have the frowns and ill word of a great man: But S<sup>t</sup> John, whose conversation was in heaven, made nothing of it. Speaking of *Diotrophes* his malignancy and reproachfull speeches he phraseth it thus, *prating against us with malicious words.* The term properly signifieth *trifling*. Though *Diotrophes* were a great prelate, and his words very malicious; yet the Apostles spirit was raised so far above them, that with him all were but *trifles*, and by him contemned as such.

*Animo magno  
nil magnū.*

John 2 epist<sup>e</sup>  
v. 10.  
λογῶν πονηρῶν  
ἐναντὶν ἡμῶν.



APHORISME V.


The Goodness and Greatness of God are both abundantly manifested by his decrees of Election and Preterition, together with his works of Creation and Providence.

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EXERCITATION 1.

Exerc. 1.

*How predestination cometh to be treated of here. Election described from the Nature, Antiquity, Objects, Products and Cause of it. Rom. 11. 33. 2 Tim. 1. 9. with Tit. 1. 2. Ephes. 1. 4. with Matth. 25. 34. opened. Of Acts supposing their objects. Of Acception of persons, what it is, and that Predestination doth not import it. Acts 13. 48. Expounded and vindicated. Whether one Elect may become a reprobate? The negative maintained, and 1 Cor. 9. 24, 25, 26. cleared. Ephes. 5, and 11. enlightned. Concerning the good pleasure of Gods will and the counsel thereof.*

- §. 1.  Durst not wholly wave the doctrine of Predestination, (no not in this Trea-

Aph. 5. Treatise of Principles ) after I had due-  
ly pondered that grave admonition of

*Quæ Deus oc-  
cultâ esse voluit,  
non sunt scrutu-  
tanda; quæ au-  
tem manifesta  
fecit non sunt  
neganda: nè in  
illis illicitè cu-  
riosi, in istis  
damnabiliter in-  
veniamur in-  
grati. De vici-  
is, Gent.  
cap. 7.*

*Ambrose, or according to others of Pro-  
ssper, Such things as God would have kept  
secret must not be pried into by us; nor such  
denied as he hath openly declared: lest we  
be found in the former attempt unlawfully  
curious, in the latter damnably unthankfull.*

And also laid to heart the endeavours,  
not of foreiners onely, but of certain  
late English writers to possess their  
readers with vehement and strong pre-  
judices against the long-received truth  
in those points. One of them telleth

*I. G. Red. Re-  
deem. pag. 243.  
lin. 7.  
Ib. d. pag. 278.  
lin. 46.*

*us, It is sacrilegious to grant that God hath  
from eternity elected a certain number of  
men personally unto salvation, whom he pur-  
poseth to bring thereunto infallibly &c. Else-  
where styling it, That capitall error of  
personal Election and Reprobation. Another  
speaking of preterition, or negative  
reprobation hath these words. This is  
one of the *σφαδ φάρμακα* which have been infa-  
mously invented to disguise and palliate the  
frightfull rigidness of their doctrine. Not*

*T. P. Divine  
philanthropy  
def. ended. c. 4.  
S 2.*

long

long after he calleth it *canting*, Exerc. 1.  
 (pretends the lamentable distinction (as it  
 is there by him styled) to be no more  
 then a trick insufficient to buoy up a sink-  
 ing cause) and in another book of his  
*The dream of absolute preterition.* Mean  
 while where alas ! is the reverence and  
 submission due to Scripture, that one-  
 ly card and compass by which we are  
 to sail in this ocean, that onely clue  
 by the help whereof this labyrinth is  
 to be traversed? It directly opposeth  
*Electi* and *Reliqui*, the elect and such as  
 were passed by, in that saying, *The ele-*  
*ction hath obtained, and the rest were blind-*  
*ed.* In it we reade of a *book of life* con-  
 taining the names of all those whom  
 God hath chosen, and of others whose  
 names were not written in that book.  
 Of some whom the Lord knoweth for  
 his, and others to whom he will say,  
*I never knew you.* Of Christs sheep gi-  
 ven to him by the father, and of such  
 persons as were not his sheep, nor ac-  
 cordingly so given to him. This, I  
 O O hope

Divine purity  
defended.  
pag. 97.

Rom. 11. 7.  
ἡ ἐκλογὴ, οἱ  
ἄλπι.

Revel. 13. 8.  
21. 27.  
26. 15.

2 Tim. 2. 19.  
Math. 7. 23.

John 10.  
26, 28, 29.

Aph. 5. hope, is no canting; there is neither *Error* nor *Trick* in all this, but to proceed.

§. 2. Election (as to our purpose which concerns the choise of men onely, not of Angels) is that secret unsearchable decree of God, wherein he did from everlasting single out of the rest of mankinde a definite number of particular persons, ordaining them infallibly unto the attainment of holiness here, and happiness hereafter, according to the counsel and good pleasure of his Will. Which description offers to the readers consideration as things material, and not unfit to be treated of, provided it be soberly done, the Nature, Antiquity, Object, Products and Cause of Election.

First, The Nature of it. It is a secret unsearchable decree of God. The two principall emanations of God's Will respecting intellectual creatures, are his Decrees, and his Commands. They differ, as in sundry other things, so,



so, in point of perspicuitie. The Exerc. 1.  
 Commands are plain; he that runs  
 may read his duty in them; the De-  
 crees abstruse: Our destinies cannot  
 be so easily read, as our duties may.  
 And whereas divers secret things may  
 yet be discoverd upon diligent search,  
 according to that Proverb of Solomon,  
*Counsel in the heart of man is like deep wa-*  
*ter: but a man of understanding will draw*  
*it out.* The Decrees of God are so se-  
 cret, as to be withall unsearchable.

Prov. 20. 5.

Whence the Apostle, *O the depth of the*  
*riches both of the wisdom and knowledge of*  
*God! How unsearchable are his judgements*  
*and his waies past finding out!* where by  
 Judgements it is, as I conceive, most  
 proper to understand the Decrees of  
 his Will; by *Waies*, the Administra-  
 tions of his Providence in order to the  
 execution of those Decrees. Some in-

Rom. 11. 33.

Κεῖματα, from  
 Κεῖνω, whence  
 cerno, decerno,  
 &c decretum.

novatours there are indeed, who have  
 so modelled the mysterious Doctrine  
 of Predestination, as to leave little or  
 nothing of mysterie in it. Our Re-

Aph. 5. monstrants think themselves able to wade, where our Apostle was past his depth, and forced to crie out, *ω βδυσ!* Their way pretends to give a clear reason why one is elected, another reprobated, one converted, another not, but for my part I had much rather with *S<sup>t</sup>. Paul* be ignorant still then over-learned, (that I say not over-sawcie) with *Arminius* and his followers.

§. 3. Secondly the Antiquitie. 'Tis from everlasting: An eternal Decree. So *Paul*, *According as he hath chosen us in him before the foundation of the world.* This expression notes eternity. The kingdome we are elected to, is said to have been prepared *από καταβολής*, from the foundation. Come ye blessed of my Father, inherit the kingdome prepared for you from the foundation of the world; in reference to the third heavens, that place where the kingdome is to be set up and inherited, which was in the beginning of time created by the  
builder

Ephes. 1. 4.

Math. 25. 34.

builder and maker of it, as God is sti- Exerc. 1.  
 led. But the Decree whereby we were Heb. 11, 10.  
 designed thereunto, to have been *πρὸ κατα-*  
*βολῆς*, before the foundation of the world.  
 That is, from everlasting; as may be  
 further gathered from other phrases in  
 the writings of our Apostle; this by  
 name, *Who hath saved us, and called us*  
*with an holy calling, not according to our* 2 Tim. 1. 9.  
*works. but according to his own purpose*  
*and grace, which was given us in Christ Je-*  
*sus, before the world began.* This both  
*Erasmus and Calvin interpret of prede-*  
*stination.* Compare we it with another  
 speech of the same Apostle to Titus,  
*In hope of eternal life, which God that can-* Tit. 1. 2.  
*not lie, promised before the world began.*  
 The meaning whereof will no longer  
 be obscure, if it be considered that the  
 first-born of election was Christ him-  
 self ( who applied to himself that  
 which God said of old by the Prophet  
 Isaiah; *Behold my servant whom I have*  
*chosen, my beloved in whom my soul is well-* Math. 12. 18.  
*pleased.* ) That certain persons were

Aph. 5.

from eternity given to Christ, whom the Father had constituted Head of all his elect, to be his members, & by him brought to eternal blessedness, according to what we read in S<sup>t</sup>. Johns Gospel, *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* That in this transaction there passed promises from the Father to the Son in the behalf of himself and all his members. And that this is the grace which was given us in Christ Jesus, these the Promises of

John 17.

eternal life before the world began, spoken of in the forecited places to Timothy and Titus: upon the latter whereof I meet with the same Gloss from a Reverend Scottish writer, whose name and words are here presented in the Margine. I shall add no more concerning the antiquitie of this Decree, save onely a brief saying of Austin, *Intra mundum facti sumus, & ante mundum electi sumus.* We were made within the world but chosen before it.

*Promisit vitam æternam, non tantum initio mundi prædicando eam nostris parentibus in paradiso, sed etiam paciscendo de ea ante conditum mundum cum Filio designato mediatore nostro in fœdere redemptionis.*  
David Dicion Exp sit. Analytic. in Tit. 1. 2.  
August. 1. de Prædest. n. & grat. cap. 5.

§. 4. Thirdly,



§. 4. Thirdly, the object of electi- Exerc. 1.  
on is a definite number of particular  
persons singled out of the rest of man-  
kinde. We learn from S<sup>t</sup> Luke that *the* Luke 18.7.  
*Elect cry unto God day and night : And S<sup>t</sup>*  
*John in his Apocalypse telleth us what*  
*one of their principal cries is , They* Rev. 6.10,11.  
*cried with a loud voice, saying, How long, O*  
*Lord, holy and true, dost thou not judge and*  
*avenge our bloud ? As also what answer*  
*they had from heaven, It was said unto*  
*them that they should rest yet for a little sea-*  
*son untill their fellow-servants and their bre-*  
*thren that should be killed as they were,*  
*should be fulfilled.* From the collation of  
which texts it may be inferred that  
their number is set, and shall in due  
time be completed; for that is the  
thing related to in the word *πληρώσονται*  
*shall be fulfilled.* It is then a definite  
number, and that of particular per-  
sons, whose names are elsewhere said to be Luke 10.20.  
Phil. 4.3.  
*written in the book of life, Names in Scri-*  
*pture being often put for persons; as in*  
*the Acts, The number of names together* Acts 1.15.  
*were*

Aph. 5. were about one hundred and twenty. and in  
 Apocal. 11. 13. the Revelation, In the earth-quake were  
 ὀνόματα αἱ- slain of men seven thousand; it is in the  
 σπρωτων. original, Names of men. They do cer-  
 tainly shoot beside the mark, who so  
 confidently teach that predestination is  
 terminated not upon persons, but qua-  
 lifications; and that not this or that  
 man in particular is elected or repro-  
 bated, but onely in general, whosoever  
 beleeveth and persevereth belongeth to  
 election, whosoever continueth in un-  
 belief, to reprobation; and that so as  
 the same person may be to day under  
 the one, and to morrow under the o-  
 ther decree, according to the change  
 of his qualifications. But if so, it  
 would not in likelihood have been  
 said, The foundation of God standeth sure,  
 having this seal, The Lord knoweth who are  
 his, but rather, what kinde of men are his.  
 Nor to the Romanes, I will have mercy  
 on whom I will have mercy. And again,  
 He hath mercy on whom he will have mercy,  
 and whom he will he hardeneth - ( which  
 doth

2 Tim. 2. 19.

Εγὼ Κύριος

τοῦ ὄντος

αὐτοῦ. Novit

Deus qui sint

sui; Non quales

sed qui.

Rom. 9. 15, 18.

doth clearly relate to persons ) but rather, *what fort he will.* Exerc. 1.

§. 5. Against what hath been said in this and the former paragraph there are two principal objections; whereof neither is to be waved, lest it should be thought unanswerable. The first is borrowed from philosophy, and runs thus. Acts suppose the being of their objects; The decrees of God are divine acts, and therefore could not pass upon mens particular persons before the world was, because there were then none in being. I answer that whereas the Acts of God are either *Immanent* abiding within, or *Transient* passing from him, and terminated upon somewhat without himself; His transient Acts do either suppose, or produce the being of their objects; suppose it as his Rewarding and Punishing, produce it, as his creating acts. But those that are immanent ( of which rank his Decrees are ) do not necessarily require the preexistence of their ob-

P p

jects

Aph. 5. jects in *esse reali* in a way of reality; for it sufficeth that they have it in *esse cognito*, in the foreknowledge of God. Jesus Christ our Mediatur is styled a

1 Pet. 1. 19, 20. *Lambe foreordained before the foundation of the world*; yet had he no existence as such till after his incarnation. God

1 Kings 13. 3. who had designed *Josiah* to special services, called him by his name, and foretold what should be done by him, full three hundred and thirty years before he did it. So elsewhere (*Cyrus* is

See Sculterus on Esai. 45. named, and hath a service allotted him pag. 623. fin. in the foreknowledge of God one hundred and fourty years before he

Procopius. was born. It is reported by *Procopius* that when *Misdates* king of *Persia* was dead without issue, but had left his wife with childe, the Persian nobility set the crown on the Queens belly before she quickned, thereby acknowledging her issue that should be for their lawfull Sovereign. So as *Sapores* (which was afterwards the childes name) began his reign before his life.



If such acts when done by men seem not irrational, why should any think it strange for the onely-wise God to set the crown of election upon the head of certain persons, while as yet they have no being, save onely in the womb of his decree ? Exerc. 1.

§. 6. The other objection is taken from such places of Scripture as deny God to be an acceptor of persons, which they say he must needs be, if considering mankind in an equal condition he chose some to life, and passed by others.

In order to the solution hereof, I shall first *Distinguish* between Acceptation and Acceptation of persons. We finde them both mentioned by S<sup>t</sup> Peter as it were with one breath, in that short saying of his, (*Of a truth I perceive that God is no respecter of persons : But in every nation he that feareth him and worketh righteousness is accepted with him*) the one as attributable to him, the other as not. Were it not for his acceptance of

*Acts 10. 34, 35.*

Aph. 5. persons, wo and nothing but wo to the sons of men. It is the joy of their hearts to consider that there are certain  
\* Ανδρες εν  
 δουλαι Luke  
 2. 14. *men of his good will*; as some reade that in the Angels song: and to remember that the Church is by her head and husband styled *Hephzibah* that is my delight is in her; because the members thereof are, as Paul speaketh, *accepted in the beloved*. Next *Declare* the true notion of *Prosopolepsie* or acception of persons in Scripture-dialect.

Besides the prime importance of these words *προσωπων* in Greek, and *Persona* in Latine for an individual intelligent substance, ( so, *The gift bestowed upon us by the means of many persons* is the blessing of recovery granted upon the prayers of fundry men and women ) They have a secondary importance, and are sometimes put to signifie a vizard, property or counterfeit resemblance assumed by any such individual. So in Seneca, *Nemo potest personam diu ferre*, that is, *None can play*  
 the

the hypocrite long: and in the Epi- Exerc. 1.  
grammatist a gray-haired man having  
put on a black periwig to conceal his  
age, is told of it thus,

---*Inveniet Proserpina canum,*

*Personam capiti detrahēt illa tuo.*

Now because these vizards and pro-  
perties are things external, not at all  
belonging to the Essence of the party  
assuming them, hence it cometh to  
pass that these words at the next re-  
move signifie such relations, accom-  
modations and accomplishments as  
being external to the essence of a man,  
as also to the merit of his cause, ought  
not to incline a Judge to pronounce a  
sentence on his behalf; or in the distri-  
bution of justice to regard him above  
others to whom such helps are want-  
ing. He who is swayed in judicial pro-  
ceedings by such outward things is in  
the Scripture said to be an acceptor of  
persons. So in Leviticus, *Ye shall do no*  
*unrighteousness in judgement: thou shalt not*  
*respect the person of the poor, nor honour the*

Thom. secun-  
da secundæ.  
q. 63. artic. 1.  
in Conclus.  
*Ad personam*  
*refertur qua-*  
*cunque conditio*  
*non faciens ad*  
*causam.*

Levit. 18. 13.



**Aph. 5.** person of the mighty; but in righteousness thou shalt judge thy neighbour. And in the New Testament these two terms *δικαιο-*

Rom. 2. 5.  
compared with  
v. 11.

Thom. prima  
secundæ  
qu. 98. art. 4.  
in resp. ad se-  
cundum.  
Pererius super  
Rom. 2. pag.  
157. in 4<sup>o</sup>.

*νποια* righteous judgement, and *προσωποληψια* accepting of persons are directly opposed. Divines have received it for a maxime. That acception of persons is not found in *gratuitis*, in acts of bounty, wherein the doner is at liberty to dispose his free gifts as pleaseth himself, but in *debitis* in acts of justice and right, wherein there lieth an obligation upon him that distributeth to give every man his due. Hereupon they conclude that in divine prædestination Almighty God, who is no debtour to any of his creatures, and who acteth therein not as a Judge, but as a Sovereign Lord and liberal benefactor, chooseth some and passeth by others, as without injustice or wrong to any, so without any shew of that which the Scripture properly calleth Acception of persons, because he was not moved by any external thing in doing so.

If



If any Reader think it not safe to Exerc. 1. credit this upon my single testimony, behold in the margin further security, to which it were easie to add much more, if need were.

*Potest Deus  
absque vitiosa  
personarum ac-  
ceptione non mo-  
do ex duobus ho-  
minibus pror-*

*sus aequalibus unum eligere ad vitam æternam alio præterito ; sed etiam illum eligere quem præsevit pluribus & gravioribus peccatis implicandum, illo relicto quem prævidit pauciora & leviora admissurum. Bannes in 1<sup>m</sup>. Thomæ quæst. 23. artic. 51.*

*Injusta personarum acceptio locum non habet ubi quis ex mera liberalitate de suo dat inequaliter aequalibus ; sed ubi in dispensatione rerum debitarum quis uni saveat præ altero ex respectu ad aliquam personæ circumstantiam quæ est extra causam meriti. Jam vero Deus eligens ad regnum gloriæ unum præ alio non agit ex debito justitiæ, sed ex dono munificentiæ ; neque respicit nobilitatem, divitias, ingenium, aut aliam qualitatem quamcunque, ( unde προσωποληΐα nomen invenit ) sed liberalitatem & bonitatem suam juxta illud Matthæi 20. Licet mihi quod volo facere de meo. Davenantius in diserto de Prædestin. & Reprobat. cap. 3. p. 133.*

§. 7. Fourthly , The products of Divine Election are chiefly two. First, Holiness here. God is said to have blessed us with all spiritual blessings in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy. Ephes. 1. 3, 4. Where spiritual blessings are pointed at as the streams, and election as the fountain from whence they flow. It as the root, and holiness as the fruit. So elsewhere , We are bound

**Aph. 5.** bound to give thanks alwaies to God for you,  
2. Thes. 2. 15. brethren, beloved of the Lord, because God  
 hath from the beginning chosen you to Sal-  
 vation, through Sanctification of the Spirit,  
 and belief of the truth. Here we finde  
 not onely Sanctification in general,  
 but faith, which is the flower of holi-  
 ness, derived from Election. The same  
Th. 1. 1. Apostle stiles it, *The faith of Gods elect.*  
 And *S<sup>t</sup>. Luke* in the *Acts*, speaking of  
 the success which *S<sup>t</sup>. Pauls* preaching  
 had among the Gentiles, saith expresly,  
Acts 13. 48. *As many as were ordained to eternall life, be-  
 lieved.*

A Text which the soundest divines  
 look at, as a most pregnant place to  
 prove a causal influence of Divine  
 Predestination upon the work of sa-  
 ving faith. Others, I know, there  
 are, (and they not a few, nor inconsi-  
 derable) who have strongly endea-  
 voured to turn the edge and strength  
 of this place another way, by render-  
 ing the word *ἑταρήμενοι*, not (as we do)  
*Ordained*, but *Disposed*, or *well-affected*

to eternal life. Unto whose corrupt Exerc.  
Gloss, I oppose the following considerations.

First, If it were to be so read, then all that heard the Apostles Sermon there recorded, even all and every one without exception should have beleev-  
ed, seeing there is not a man in the world, and therefore none in that congregation who was not disposed, and well-affected to the reward of eternal life (the will of man being necessarily carried to the desire of blessedness, which none are so brutish as not to affect) for that unto which these are said to be *τεταγμένοι*, is not conversion, but life eternal.

Secondly, Disposedness in their sense doth not alwaies precede faith, nor faith alwaies follow it. When *Saul* was in the full career of his persecuting madness against the Saints, what disposedness was there in him unto conversion, unless fury be a disposition to faith? yet then did he first  
Qq be-



Aph. 5. believe. In that young man who came to our Saviour, of whom it is testified, *That he was not far from the kingdome of God*, which of their dispositions was wanting? yet he went away sorrowfull, and believed not.

Thirdly, Faith it self is the first saving disposition that any man hath, because it first laies hold upon Christ, and of life by him; in so much as none is formally disposed to eternal life till he have believed.

Fourthly, *S<sup>t</sup>. Luke* doth no where use *ταπεινω* & *ταπεινω*, either in his Gospel, or in the Acts for disposedness, but for ordination and constitution divers times, therefore our reading here, *As many as were ordained* to eternal life, is to be retained.

§. 8. But learned *Grotius* will by no means allow of this interpretation. They (saith he) who apply this Text to Predestination, *Nihil vident*, see nothing at all. Yet by his favour, a  
man



man that saw as far into the Myſteries Exerc. 1.  
of Divinity, as alſo into the idioms  
of the Greek tongue, as *Grotius* him-  
ſelf ( be it ſpoken without diſparage-  
ment to his great learning ) *Chryſo-*  
*ſtom* I mean, applys it ſo in his Com-  
mentary upon the place. And his  
*Ἀποριστημένοι πρὸ Θεοῦ*, by which *Ἐπιτηρυμένοι* is ex-  
pounded *Erasmus* translates *Præfiniti*  
*à Deo*, *Predeſtinated of God*. Three  
things are alleadged by *Grotius*, for o-  
verthrowing of this ſenſe; but all in  
vain. His firſt plea is, that 'tis not u-  
ſual for all of a city, a congregation  
that are predeſtinated; to believe at  
one and the ſame time, therefore that  
which we aſſert is not like to be the  
meaning here. For anſwer, I acknow-  
ledge it is not uſual; no more is it to  
have three thouſand inhabitants of one  
city brought in to God on one day.  
But what if God willing to glorifie his  
Goſpel, and the power of converting  
Grace, as he called three thouſand  
Jews in one day, by *Peters* Miniſtry,

ὅσοι ἦσαν τε τα-  
χυμένοι εἰς ζώην  
αἰώνιον. τὸ  
ὅτι ἀποριστημέ-  
νοι πρὸ Θεοῦ  
Chryſ. Hom.  
30. in Act.  
Ap. ſt.

Aph. 5. *Acts* the second; so here by St. Pauls, at his first solemn undertaking to preach unto the Gentiles, *Acts* the 13. were pleased to work upon as many in that congregation as did belong to the election of grace? shall any man dare to prescribe, and plead custome to the contrary? His second Argument runs thus. All that truly believe are not Predestinated unto life. Therefore that for which we contend is not to be thought a proper sense. Answer. This reason is founded upon a grand mistake, viz. That faith is common to all, whether elect, or non-elect, although Paul stile it, *the Faith of Gods elect*, as before; and Christ tels the Jews, *Ye believe not, because ye are not of my sheep.* He argues in the third place, from St. Lukes unacquaintedness with the secrets of God. It was not in his power to tell who of that company were elected, who not; therefore by his *Τεταρτηνός*, he must not be conceived to have understood such as were in that sense.

John 10. 26.

sense ordained to eternal life. I an- Exerc. 1.  
swer, Although the pen-man did not,  
the inditer, viz. the Holy Ghost did  
exactly know whose names were writ-  
ten in the book of life, and whose  
were not. Now he it was that in the  
history of the *Acts* suggested and dedi-  
cated to his secretary both matter and  
words.

§. 9. The second product of electi-  
on is happiness hereafter. Accord-  
ingly the objects of this Decree are those  
whom *God hath not appointed unto wrath,*  
*but to obtain salvation by our Lord Jesus* <sup>1 Thes. 5. 2.</sup>  
*Christ.* Salvation is that which they  
are said to be *chosen to*; and that where- <sup>2 Thes. 2. 13.</sup>  
in their names are written, called, *The*  
*book of life.* For as in military affairs, <sup>Phil. 4. 3.</sup>  
Commanders have their Muster-rolls,  
wherein are contained the names of all  
the souldiers whom they have listed,  
whence the phrase of *Conscribere milites*;  
and in Common-wealths there are Re-  
gistries kept wherein are recorded the  
names of such as are chosen to offices

Aph. 5. of trust and other preferments, whence the title of *Patres conscripti* ascribed to the Senators of Rome. So the Scripture condescending to our capacities and speaking of God after the manner of men, attributeth to him a book of life, wherein it supposeth a legible writing and Registring the names of all those persons whom he hath irreversibly predestinated to life everlasting. I say, *irreversibly*, for if that of *Stoicks* be true, *In sapientum decretis nulla est litura*, In the decrees of wise men there will be no blotting and blurring; how much more may it be asserted concerning those eternal Decrees of the onely wise God? If it became Pilate to say, *What I have written I have written*, it would certainly mis-become the great God to blot so much as one name out of the Lambs book of life written by himself before the world was. We may take it for granted that this book will not admit of any *Deleatur*, or of any *Expurgatorie Index*, whatever some pretend

John 19, 22.

See my *Tactica*  
*Sacro*, lib. 3.  
 cap. 2. §. 9, 10,  
 11. & sequent.



tend to the contrary, whose arguments Exerc. 1.  
 have been elsewhere sufficiently answered. I shall onely here propound,  
 and endeavour to satisfie another objection, whereof no mention is there  
 made. *Paul* knew himself to be a  
*chosen vessel*, for *Ananias* had told him Acts 9. 15.  
 so from Christs own mouth: yet  
 speaks of himself as of one in some  
 danger, at least in some possibility  
 of becomming a Reprobate, in these  
 words, *I keep under my body, and*  
*bring it into subjection: lest that by any* 1 Cor. 9. 27.  
*means, when I have preached to others,*  
*I my self should be a castaway, or, as o-*  
*ther translations have it, a Reprobate.*  
*Ergo*, the decree of Election is not ir-  
 reversible.

*Resp.* To prepare the way for a full  
 answer, let it be considered, 1. That  
 the places cited in the objection are  
 not fitly opposed; because the former  
 is not necessarily to be understood of  
 election to salvation, but may proba-  
 bly be limited to *Pauls* being chosen  
 an

Aph. 5. an Apostle : Neither is the latter infallibly meant of that reprobation, which is contradistinct to the said election, but of somewhat else. Yea although it be true, and may strongly be inferred from other texts, that Paul knew his own election to life eternal, the reprobation spoken of in the end of the verse is not to be taken in the most rigid sense, but in a milder.

2. That our Apostle, ( according to his custome in fundry epistles ) was in the end of this chapter fallen upon the use of terms agonistical, borrowed from the Olympick and other Grecian games in that age; as appeareth in the foregoing verses. *Know ye not that they who run in a race &c. Every man that striveth for the mastery &c. I so run, not as uncertainly. So fight I, not as one that beateth the air. And that in the last verse he hath no less then four allusions to these exercises. One in *ὑπομάζω* to cuffing, wherein the combatants were wont with their blows to make one another livid*

1 Cor. 9. 24,  
25, 26.

livid under their eyes; so did he by Exerc. 1.  
acts of mortification beat himself as it  
were black and blue. A second in *δύλαξ*  
*γῶν* to the exercise of wrestling, where-  
in the antagonists mutually strove to  
cast each other to the ground, and to  
keep them under. So he, the better to  
subdue his body of sin, was carefull to  
keep down his body of flesh, which if  
pampered, is apt to rebell. A third in  
*κηρύξας*. We reade in the second to *Timo-*  
*thy* chapter the second, verse the fifth,  
of their *striving lawfully*, that is, accord-  
ing to the rules and laws prescribed for  
that game respectively, in which they  
were to strive for the mastery. The of-  
ficer by whom these laws were pro-  
pounded to the combatants was called  
*κήρυξ*, *Paul* in allusion thereunto saith  
of himself *κηρύξας*, because in the dis-  
charge of his Apostolical office he had  
acquainted them with the rules & laws  
of Christianity. A fourth in *αδόκιμος* un-  
approved, a term of disgrace put upon  
those whom such as were to judge and



Aph. 5. pass sentence upon the combatants disallowed. Whereas those whom the judges rewarded were called *ευδοκίμοι* approved ones. 3. That this unapprovedness may either relate to God himself, or to good men. If to God the supreme judge, then whosoever carrieth himself amiss in any particular course of living, offendeth the Lord, falleth under his fatherly displeasure, and is as to this particular, a person disallowed and rejected, how firm soever his station may be as to the main. If to good men, who are subordinately to judge of their preachers doctrine and conversation, a teacher is then said to be unapproved of them, when upon observation of some unfaithfulness, or looseness in his demeanour, some sensuality or unlawfull indulgence to his body, they begin to disesteem him, in comparison of what they did before, yea perhaps to cast him out of their affections, and of their prayers, of which till then he was a partaker.

These



These things premised, let it now be observed whether the meaning of the place contested about be not clearly this, or to this effect. “ I Paul well  
 “ remembring what I am, a member  
 “ and minister of Jesus Christ, am and  
 “ shall continue carefull to exercise my  
 “ self in all the duties of mortification,  
 “ not making provision for the flesh  
 “ to fulfill the lust thereof: lest I who  
 “ by mine office am bound to declare  
 “ unto others the grand rules of Christian  
 “ practise, particularly of temperance,  
 “ which I urged but now, saying, *Every man that striveth for the mastery is temperate in all things*, should  
 “ by any sensual demeanour of mine  
 “ own, not onely prove a *castaway* as  
 “ to the esteem I formerly had in the  
 “ hearts and consciences of good people,  
 “ and to the interest I enjoyed in  
 “ their devotion; ( which I should account a loss far exceeding that of honour,  
 “ or estate ) but also fall under  
 “ the wrath and fatherly displeasure of  
 “ my

Aph. 5. “ my God, and be cast out of fellow-  
 “ ship with him, though but for a  
 “ short space of time; which to me  
 “ who have lived in the sense of it, un-  
 “ der the constant light of his counte-  
 “ nance, and found his loving kind-  
 “ nefs better then life, would be worse  
 “ then any death. And if this really be  
 the utmost importance of the text, (as  
 for ought I know it is ) without ex-  
 tending it to further or other kinde of  
 reprobation, I hope the objection built  
 upon it will not need any further or  
 other kinde of answer.

*Electiois tue  
 causam in te  
 quare, nec in-  
 venies quod  
 queris, & quod  
 invenisse te ex-  
 istimas jam per-  
 didisti quia ibi  
 queris. Heinf.  
 homil. in Joh.  
 17.9. pag. 38.*

§. 10. Fifthly, The *Cause* of divine  
 election, about which the world is so  
 filled with disputes, is not to be found  
 in any thing without God himself.  
 the disputers indeed of this world lay  
 out many thoughts, and put out many  
 books concerning such contrivements  
 as our corrupt reason would perhaps  
 better allow, and our corrupt wills  
 better affect: but holy Scripture re-  
 solveth all into the sole will of God;  
 the

the good pleasure and Counsel whereof the Exerc. 1.  
 Apostle celebrateth as the causes of our  
 predestination. *Having predestinated us* Ephes. 1. 5, 11.  
*unto the adoption of children by Jesus Christ*  
*to himself according to the good pleasure of*  
*his will. And again, Being predestinated*  
*according to the purpose of him, who work-*  
*eth all things after the counsel of his own*  
*will.* Words so very plain and full as  
 would certainly have put an end to al-  
 tercations, and silenced disputes in  
 these points; but that corrupt reason  
 is extremely talkative, and the wis-  
 dome of flesh direct *enmity against God,* Rom. 8. 7.  
 and therefore such as will never yield,  
 till its corruption be removed; for *en-*  
*mity* cannot be reconciled, the *enemies*  
 may. Whence that excellent speech of  
*Melancthon*, worthy to be had in ever-  
 lasting remembrance, *Dulcescet nostra*  
*de predestinatione sententia, ubi impie ratio-*  
*nis judicium Spiritus Dei stultificaverit.*  
 Then and there onely will our do-  
 ctine of predestination have a sweets  
 rellish, when and where the Spirit of  
 R r 3 God.

Aph. 5. God shall have befooled the conceits of wicked reason. That which Paul celebrateth as the true cause of our election is,

Ἐυδοκία θε-  
λήματος.

1. *The good pleasure of Gods will*, according to which he disposeth both of persons and things arbitrarily, as himself liketh best. And in this our reason would better acquiesce were it thoroughly defecated by grace: That of Christ, which never had any corruption in it, fully did: as appeareth by that famous address of his to God the father; *I thank thee, O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.*

Matth. 11. 25.

οὕτως ἐγένε-  
το εὐδοκία  
τοῦ θεοῦ.

Βούλη τῆς θελή-  
σεως.

2. *The counsel of his will.* Although God may be truly said to act arbitrarily, yet he never doth any thing *unadvisedly*, but according to the counsel of his will, which is always rational, though our shallow reason in this state of degeneracy and mortality be not able to fathome



fathome the depth of its contrivements, and thereupon ready to cavil at, Exerc. 1.

and call in question the equity of them. Such as do so, ( if any such shall cast an eye upon these papers ) must give me leave to say unto them, as one of our ancient writers did to their forefathers; " The Apostle (saith he) having " discoursed of these mysteries ac- " knowledgeth their depth and adore- " eth the wisdom of God in them.

Hieron. in  
epistola ad  
Cresiphontem.

" *Dignare & tu ista nescire. Concede Deo* " *potentiam sui. Nequaquam te indiget de-* " *fensore.* Be thou also willing to be " ignorant of such things. Leave God " himself in the modelling of his de- " crees and dispensations. He will be " sure to do it so, as not to stand in " need of any apology or defence of " thine. To which let me add a say-

ing of *Luther*, and with it conclude this Exercitation. " Reason (saith he) " thou art a fool, and dost not un- " derstand the matters of God. Where- fore be not obstreperous, but hold thy

*Tu, Ratio, stulta*  
*es, non sapiſ quas*  
*sunt Dei. Itaque*  
*nè obſtrepas*  
*mibi, sed tace,*  
*non judica, ſed*  
*audi verbum*  
*Dei & c. &c.*

prating;

Aph. 5.

“prating; make not thy self a judge of  
 “these things, but attend to the word  
 “of God and beleeve.

## EXERCITATION 2.

*Preterition described. The term defended. Ephes. 1. 4. compared with Revel. 17. 8. Ephes. 1. 9. and Rom. 9. 13. expounded. God not bound to any creature, except by promise. The parable in Matth. 20. urged. The three consequents of negative reprobation. Dr Davenants Animadversions against Mr Hoards book recommended. The goodness of God manifested in Election, as in a most free, peculiar, ancient, leading, and standing favour.*

§. 1. **H**AVING so fully discoursed of Election, ( by which the Decree of preterition is to be measured ) there will be less need of enlarging much upon that. Take onely this description of it; after a brief explication whereof, I intend, if God will, to proceed unto other concernments. Preterition or negative Reprobation is an eternal decree of God purposing within

within himself to deny unto the Non-elect that peculiar love of his, wherewith election is accompanied, as also that special grace which infallibly bringeth to glory: Of which negations, permission of sin, obduration in sin, and damnation for sin, are direct consequents. This description carries in the face of it a clear reason, why the thing described goeth under the name of Negative reprobation, because it standeth mainly in the denial of those free favours which it pleaseth God to bestow upon his elect. As for the term of preterition, we neither are, nor ought to be ashamed thereof, however some bold writers have jeered it, because it is very significant, and hath been made use of by their betters. *Prosper* by name, and that both in verse and in prose. For in one of his Poems he recordeth this as a *Pelagian* tenent

--*Quòd gratia Christi*

*Nullum omnino hominem de cunctis qui  
generantur*

*Prætereat.--*

S f

That

Aph. 5.

That of all mankinde the Grace of Christ *passeth by none*. And in his *Treatise de Vocatione Gentium* he beginneth the thirteenth chapter of his first book with this saying, *Quòd si aliquos Salvantis gratia praterierit &c.* If saving grace have *passed by any*, it is to be referred to the unsearchable judgements of God, and those ways of his which are past finding out by us in this life. This premised, let us take a transient view of the chief particulars in the description.

§. 2. It is First an eternal decree, coeternal with that of election; for the very choosin<sup>g</sup> of some to salvation implieth a passin<sup>g</sup> by of such as were not chosen. Let the Reader compare that passage in Ephes. i. 4. *He hath chosen us before the foundation of the world*, with that parenthesis Rev. 17. 8. *whose names were not written in the book of life from the foundation of the world*.

Secondly a decree which God purposed in himself. We reade in one place  
of

*Agnosendum  
est secreti hu-  
jus profundita-  
tem nobis in  
hac vita patere  
non posse.*



of the purpose of God according to Election, Exerc. 2. and in another of Gods good pleasure, which he hath purposed in himself. The like may be said of preterition. His good pleasure is the sole fountain of both. The root of both is within himself and not in any thing without him; as hath been well observed by Calvin.

Rom. 9. 11.  
Ephes. 1. 9.  
*Deus in negotio  
prædest nationis  
non egreditur  
extra se ipsum.*  
I. st. tut. 1. 3.  
cap. 22.

Thirdly, the eternal purpose of God was to deny the Non-elect that peculiar love, wherewith his election is accompanied; in which respect he is said to hate them. *Jacob have I loved, but Esau have I hated.* A term by which some Divines are willing to understand no more, then his not being willing to bestow everlasting happiness upon them: because *Hatred* in Scripture is often put to signifie a less degree of Love. We may not beleieve that *Leah* was odious to her husband; yet the text saith, *God saw that Leah was hated*, which is certainly to be expounded out of the verse foregoing, where it is said of *Jacob* that he loved *Rachel* more

Rom. 9. 13.

Gen. 29. 30,  
31.

Aph. 5. *then Leah.* He loved *Leah* perhaps less then he ought, surely less then he did her sister, and in that respect is said to have hated her. That to the *Romanes* concerning *Esau*, some interpret in proportion to what is there said concerning *Leah*, and among the rest *Aquinas*. God (saith he) loveth all men in as much as he willeth some good to all; but in as much as he doth not will to all men the chief good, viz. eternal life, he is said to hate and to reprobate them.

*In quantum quibusdam non vult hoc bonum, quod est vita aeterna dicitur eos habere odio vel reprobare. Tho. part. 1. qu. 23. art. 3. ad 4<sup>am</sup>.*

§. 3. Fourthly, His purpose was to deny unto the *non-elect* that special grace, which brings infallibly to glory those whom God bestows it upon. No creature can challenge effectual grace at the hands of God, as a due debt either to his nature, or to his labour. There be many that speak and write of God sawcily, as if he were bound to give this and that and the other grace, even where they can produce no promise by which he hath made himself a debtour. I cannot but commend the zeal

zeal of Peter Lombard against such men. To me (saith he) this word *Exerc. 2.*  
*He ought, or he is bound* seems to have  
much poyson in it; and cannot be  
properly applied to God, who is no  
debtour to us, save onely in those ca-  
ses wherein he hath passed some pro-  
mise. Sure I am, our Saviour telleth  
his Disciples plainly, *It is given to you*  
*to know the mysteries of the kingdome of*  
*heaven, but to them it is not given,* Matth.  
13. 11. And the housholder in the Pa-  
rable stops the mouths of those mur-  
murers that repined, as expecting  
more from him then it was his pleasure  
to give, with the sole consideration  
of its being his will to have it so.  
*Friend, I do thee no wrong. Take what is*  
*thine, I will give to this last even as unto thee.* *Matth. 20. 1.*  
*Is it not lawfull for me to do what I will with* *10, 13, 14, 15.*  
*mine own?*

Fifthly, The consequents of the  
forementioned denials, are, 1. Permis-  
sion of sin, particularly of unbelief.  
John 10. 46. *Ye believe not, because ye are*



Aph. 5.

not of my sheep. 2. Obduration in sin. Romans 9. 18. *He hath mercy on whom he will have mercy, and whom he will, he hardeneth.* 3. Condemnation for sin, Revel. 20. 15. *Whosoever was not found written in the book of life, was cast into the lake of fire.* This last is that which by Divines is usually styled *Positive Reprobation*, and is clearly distinguishable from the *Negative*, in that the one is an act of punitive justice respecting sin committed and continued in. But the other an absolute decree of Gods most free and Sovereign Will, without respect to any disposition in the creature. I call them consequents, not effects; because, though *Negative Reprobation* be *antecedent* to them all, it is not the proper *cause* of them. This difference between the decrees *Aquinas* long since took notice of. “ Election (saith he) “ is a proper cause both of that glory “ which the Elect look for hereafter, “ and of that grace, which here they “ enjoy. Whereas Reprobation is not “ the

Thom. part. 1.  
quest. 23. Artic.  
3. 3d 2<sup>um</sup>.



“the cause of the present sins of the  
“*non-elect*, though it be of Gods for-  
“saking them; but their sin proceeds  
“from the parties themselves so pas-  
“sed by and forsaken. But I am un-  
der a promise of brevity, and there-  
fore shall add no more but onely ad-  
vise the English Reader, who is desi-  
rous of further information in these  
deep points, to procure and peruse that  
excellent piece of the profound Doctor  
*Davenant* printed at *Cambridge*, Ann.  
1641. under this Title, *Animadversions*  
*written by the right Reverend John Bishop*  
*of Salisbury upon a Treatise intituled,*  
*Gods love to mankinde*: where he will  
not onely meet with the doctrine of  
*Predestination* modestly handled, but  
also with ample satisfaction to most  
of those wicked cavils which flesh and  
bloud have been wont to suggest a-  
gainst it.

§. 4. Having thus finished that pre-  
amble, which the daring Heterodoxie  
of some modern writers put me upon  
a ne-

Aph. 5. a necessity of, I proceed to the making good of two Assertions, tending to cleare the former part of our present Aphorisme, viz. That the *Goodness* of God is abundantly manifested in his Decree of our *Election*; and his *Greatness* no less in that of *Preterition*. In order to a demonstration of the former, I desire to have it considered, how *free*, how *peculiar*, how *ancient*, how *leading*, how *lasting* a favour *Election* is.

Roman. 11. 5. First, *A free favour*. It is therefore called *Election of Grace*; and spoken of as tending to the praise of the glorie of free grace. The Lambs book of life (so named, because the Lamb *Jesus* stands there inrolled in the head of it, as the head of all the Elect, and the Captain of that salvation whereunto they are chosen) is a book of love. Behold,

Ephes. 1. 6. my servant whom I have chosen, my beloved, in whom my soul is well pleased. It was so said of Christ, and may be applied to all the Elect in their measure. Hence

Mat. 12. 18.

Paul

Paul stileth his *Thessalonians*, Brethren, Exerc. 2. beloved of the Lord, because God had chosen <sup>2 Thess. 2. 13.</sup> them to salvation: and God expresseth the Election of *Jacob*, by *Jacob* have I loved, to shew that free love on Gods part is the fountain of this favour. We love persons or things, because they are lovely. God loveth them first, after makes them lovely, then loves them more for being so. The cause of our love is in the objects; of Gods, in himself: we are predestinated *after the* <sup>Ephes. 1. 11.</sup> *counsel of his own will*, not after the good inclinations of ours.

Secondly, *A peculiar favour.* Rarity much enhaunceth a benefit. Immunities and priviledges are therefore much valued and stood upon, because they are not common to many, and are therefore more rejoyced in, because but few partake of them. There were but eight persons saved from the Deluge of waters in *Noahs* time, who is accordingly said to have found grace in <sup>Gen. 6. 8.</sup> the eyes of the Lord, in that he and his

Tt

were



Aph. 5. were preserved when all the world beside perished. And in regard the Deluge of fire that came upon *Sodom* and *Gomorrhah* swept away all the other inhabitants, but *Lot* onely, and his nearest relations were exempted from it: God is said to have magnified his mercy toward them, as *Lot* acknowledged, saying, Behold thy servant hath found grace in thy sight, and thou hast magnified thy mercie which thou hast shewed unto me. We should all have perished in the Deluge of fiery indignation, had not God elected some few whom he hath not appointed to wrath, but to obtain salvation by our Lord *Jesus Christ*. They are but few, as Scripture tels us again and again, Many are called, but few chosen. The goodness of God is therefore to be more acknowledged in so peculiar a favour.

Ger. 19. 19.

1 Theſſ. 5. 9.

Mat 20. 16. &  
22. 14.

1 Cor. 5. 7.  
Ephes. 4. 22.

§. 5. 3<sup>ly</sup>. *An ancient favour.* Old things, if evil, are so much the worse for that, Old leaven is to be purged out, and the old man to be put off. But every good thing



thing is commended by its antiquity. Exerc. 1.  
 One said well that *Old wood is best to burn, old friends best to trust, and old books best to read.* What price do Scholars put upon an ancient Manuscript? Doubtless the oldest of all Manuscripts, is the book of life: and the writing of our names therein the first-born of all Gods favours. If God so value the first-fruits of our services, as he doth; how carefull should we be to magnifie the first-fruits of his goodness? If old charters be of so great esteem as they are in the world, how great an estimate should we set upon the most ancient *Magna Charta* of our Election, having this seal, *The Lord knows who are his.* 2 Tim. 2. 19.

Fourthly, *A leading favour.* Those are the most valuable blessings that have influence upon sundry others, which they draw infallibly after them. Such is Election. *Paul* makes it the first linck of his golden chain, and shews how introductive it is of all the

Aph. 5. rest. Whom God did predestinate, them he also  
 Rom. 8. 30. so called; and whom he called, them he also  
 justified; and whom he justified, them he also  
 glorified. Here is a chain which God

*Quatuor annuli  
 sunt unius cate-  
 ne, quæ e cælo  
 demissa Patre in  
 cælum trahit e-  
 lectos. Primus  
 est Predestina-  
 tio ad vitam in  
 Christo. Secun-  
 dus, Vocatio ef-  
 ficax ad Chri-  
 stum; Tertius,  
 Justificatio per  
 Christum; Qua-  
 rius, Glorificatio  
 cum Christo.  
 Zinch. Tom.  
 7. fol. 177.*

lets down from heaven that by it he  
 may draw up his Elect thither. The  
 first linck of it is *Predestination*, taken  
 in a restrained sense for the Election of  
 grace. The next *Effectual Vocation*; into  
 this the former hath a causal influence  
 according to what the Lord once said  
 by his Prophet *Jeremy*, chap. 31. 3. *I*  
*have loved thee with an everlasting love,*  
*therefore with loving kindenes, have I drawn*  
*thee.* Election having once pitch't  
 upon a man, it will finde him out,  
 and call him home, where ever he  
 be. *Zacheus* out of cursed *Jericho*; *Ab-*  
*raham* out of idolotrous *Ur* of the  
*Chaldeans*; *Nicodemus* and *Paul* out  
 of the Colledge of the *Pharisees*,  
*Christs* sworn enemies; *Dionysius*  
 and *Damaris*, out of superstitious  
*Athens*. In what dunghil soever  
 Gods jewels be hid, Election will  
 both.

both finde them out there , and fetch them out from thence. The third linck is *Justification*; the dependance thereof upon Election may be gathered from that passage in the same chapter to the Romans , *Who shall lay any thing to the charge of Gods elect? It is God that justifies.* As also from the vision in *Zechary* , where *Joshuah* the high priest representing the people , appeared clothed with filthy garments in signe of guilt by them contracted , till God had commanded , saying , *Take away the filthy garments from him.* Behold , *I have caused thine iniquitie to pass from thee.* Whereupon there was a fair Miter put upon his head , and he clothed with change of garments , in reference to their change of condition from guilt to free justification ; the spring whereof is hinted to in that speech , The Lord said unto Satan , *The Lord rebuke thee , O Satan , even the Lord that hath chosen Jerusalem rebuke thee.*

Rom. 8.33.

Zechar. 3.34.

Ib. v.5.

Ib. v.2.



Aph. 5. The Fourth and last is *Glorification*, That takes in both the beginnings of glory in sanctification (of which Paul in his second to the *Corinthians* the third chapter and last verse, *We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord: and of which he telleth us elsewhere, that all the graces of which it consists proceed from this prime grace of Election*, (saying, *God hath blessed us with all spiritual blessings in Christ, according as he hath chosen us in him*) and the consummation of glory in heaven; the foundation whereof is by our Saviour clearly laid in the Fathers giving us to him by Election at first, This, saith he, is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. So true is that of a Modern writer, *Election depends upon God alone, all other blessings upon Election.*

Ephes. 1. 3. 4.

John 6. 39.

*Cæterapendent  
ab Electione,  
Election à Deo.  
Heinf. Hom.  
in Joh. 17. 9.  
p. 46.*

Fifthly,



Fifthly, *A standing favour.* The fa- Exerc. 2.  
vours of men may be suddenly chan-  
ged into frowns; as those of King *A-*  
*hashuerus* towards *Hamon* were: who  
but he over night in the Kings e-  
steem? next day he will not endure  
the sight of him. But God's are im-  
mutable. All the blessings of the Co-  
venant of grace are *sure mercies*, ac-  
cording to that by the Prophet *Isaiah*,  
*I will make an everlasting covenant with* Jsa. 55.3.  
*you, even the sure mercies of David*; Ele-  
ction in a special manner. Our A-  
postle accordingly intimates in one  
place, that *the purpose of God according* Rom. 9.11.  
*to election must stand*: and affirms in an-  
other, that *this foundation of God stands* 2 Tim. 2. 19.  
*sure, having this seal, 'The Lord knows*  
*who are his.* In which few words, we  
have no fewer then three grounds of  
its stability; a Foundation, a Seal, and  
a Science. Election is the Foundati-  
on of God; a firm Foundation *that*  
*stands sure.* With us things founded  
upon a rock, have great stability; the  
rock

Aph. 5. *rock of ages*, as he is called, even God himself, his good pleasure and counsel is that upon which our Election is founded. With us, writings once sealed receive a confirmation thereby, and become unrepealable. God hath set his seal to this Decree. With us, knowledge or science is of things certain and unalterable, not as opinion, which being of things onely probable may be changed; The seal here is, *The Lord knows who are his*. No wonder then if the Lord be for ever found to make good that which he said by his Apostle, *God hath not cast away his people whom he foreknew*. If having named Election in the foregoing verse, he presently subjoyns, *The gifts and calling of God are without repentance*.

Rom. 11. 2.

Rom. 11. 29.

EXERCITATION 3.

*An Introduction to Romans 9. Most part of that chapter expounded, together with sundry passages in chapter 10, and 11. for proof of these two conclusions. 1. That Paul in Rom. 9. doth upon occasion propound and prosecute the doctrine of Predestination. 2. That he derives the Decree of preterition from the Sovereign greatness of God. A Confectary shewing how usefull the said doctrine is to sober mindes.*

§. 1. **F**OR a full proof of our second Assertion, That the greatness of God is abundantly manifested by his decree of Preterition, we must of necessity have recourse to the ninth chapter of Pauls Epistle to the Romans, as unto the proper seat of that argument; although divers from abroad, and some at home by forreign interpretations, forced Glosses and strained Paraphrases, have endeavoured to carry the sense quite another way; against the poyson of whose endeavours our people may perhaps stand in need of an Antidote.



Aph. 5.

It shall be my care, by Divine assistance, (which is alwaies needfull, especially in the debating of such mysteries) to present them with one: and in as calm a way as may be, without provoking; however without reproching such as are contrary minded, to demonstrate these two Conclusions, viz. That *Paul* in the ninth to the *Romans* doth upon occasion propound, and prosecute the doctrine of *Predestination*. And that he plainly derives the Decree of Preterition from the Sovereign greatness of God. But before we enter upon so great a depth (which I do with fear and trembling) let it be observed that our Apostle from the end of the eighth, to the beginning of his twelfth chapter, continues a profound complicate discourse wholly about the main concernments of his countrey-men the *Jews*; and that the best help we have for enlightening certain clauses in the ninth, ought to be fetched from passages in the tenth and eleventh

Chapters:



Chapters: the neglect whereof, I Exerc. 3.  
verily think, hath occasioned the mis-  
carriages of so many in their interpre-  
tations of that Scripture. I shall hope  
to improve the Observation to good  
purpose.

§. 2. Concerning the former of our  
Conclusions, there will be no need  
of going far to seek the occasion of  
*Pauls* falling upon this Doctrine. He  
had carefully and continually preached  
faith in Christ, as the onely way of  
salvation, in opposition to all others.  
This, however embraced by divers  
*Gentiles*, could by no means finde en-  
tertainment with the *Jews*. Be pleased  
to compare Chapter 9. 31, 32, 33. *Israel*  
*which followed after the Law of righteous-*  
*ness, hath not obtained to the Law of righ-*  
*teousness. Wherefore? because they sought*  
*it not by faith, but as it were by the works of*  
*the law: for they stumbled at that stumbling*  
*stone. As it is written, Behold I lay in Si-*  
*on a stumbling-stone, and rock of offence:*

Aph. 5. *and whosoever believes on him, shall not be ashamed, with Chapter tenth, verse 2, 3, 4. I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. This their stumbling at Christ, as they generally did, caused a great stumble in the thoughts of considering men, who could not but stand amazed to see, that whereas God had set up but one onely way to be laid hold upon, for the attainment of blessedness, his own onely people in the eye of the world, should almost universally decline that, and venture their souls upon another. Yet this they did, even they who are here so magnificently described, Chapter 9. verse 4, 5. Who were Israelites;*

*raelites ; to whom pertained the Adoption, and the glorie, and the covenants, and the giving of the law, and the service of God, and the promises : Whose were the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore, Amen.* Hereupon some were apt to crie out, “ All is undone, The word “ of God it self hath taken no effect. The “ Promise to Abraham is fallen to the “ ground. All Sermons and other Ordinan- “ nances have been but a sfo much rain “ upon rocks that glides off and leaves “ no impressiion. Our Apostle to recover them out of these dumps, leads them by degrees into the knowledge of Divine Predestination, as the root of all this : giving them first to understand, that all who bore the name of Israelites, and enjoyed the Ordinances, were not indeed such children of God, as belonged to the Election of grace, and therefore did not close with Christ in the use of them ; as some few did, upon whom the word



Aph. 5. of grace was effectual, and in whom (as few as they were) Gods promise to Abraham was preserved. As for those unto whom his Gospel was hid, they were as he elsewhere tels the Corinthians, a sort of lost men and women. For this see Chapter 9. verse 6, 7, 8. *Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham are they all children. But in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. Where the Elect people of God (who onely are accounted the spirituall seed, and who onely in the conclusion will concur to constitute Christ Mystical) are styled children of the Promise, perhaps in reference to that grace and Promise of eternal life, given to them in Christ Jesus before the world began, to which I have spoken before in this*

Apho-

2 Cor. 4. 3.



Aphorisme, Exercitation the first, Pa- Exerc. 3.  
ragraph the third: however in allusi-

on to the birth of *Isaac*, who was produced above the power of nature, by vertue of a promise declaring Gods will and pleasure to have it so; for the Elect in the respective hours of their conversion, are all of them *born again* John 1. 13.  
*not of bloud, nor of the will of the flesh, nor of the will of man, but of God. Who of his* James 1. 18.  
*own will begetteth them with the word of truth, that they should be a kinde of first-fruits of his creatures.*

§. 3. Having thus given a more obscure intimation of some few elect ones complying with the Gospel, although most part of the Jews were recusants as to that interest; he goeth on to profess it more openly in the beginning of the eleventh chapter, *God hath not cast away his people which he foreknew* verse the second, the infallible meaning whereof may be gathered from that in Peter, *Elect according to the* 1 Pet. 1. 2.  
*foreknowledge of God the Father. And*  
more

Aph. 5. more plainly yet in verse the seventh and eighth of the same chapter, *The Election hath obtained, and the rest were blinded; According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.* But to return to our ninth chapter. Who can advisedly read that passage in his discourse about *Jacob and Esau*, *That the purpose of God according to Election might stand, and consult the circumstances of it ( viz. the childrens not yet being born, nor having done good or evil; as also a choice no way founded upon him that willeth, or upon him that runneth, but upon God alone who sheweth mercy )* and not reflect upon that election by me described in the first Exercitation under this Aphorisme §. 2. ? Add hereunto those Apostolical distributions of men into those on whom the Lord will have mercy, and those whom he will harden in verse the eighteenth, that is in other terms, *Elect and Reprobate.* Also

so into vessels of mercy, and vessels of Exerc. 3.  
 Wrath verles 22, 23. What if God willing  
 to shew his wrath, and to make his power  
 known, endured with much long-suffering the  
 vessels of wrath fitted to destruction. And  
 that he might make known the riches of his  
 glory on the vessels of mercy, which he had  
 afore prepared unto glory? Where I de-  
 sire to have it punctually observed that  
 the vessels of wrath are onely said to be  
 fitted to destruction, without naming by  
 whom, God, Satan, or themselves;  
 whereas on the other side God himself  
 is expressly said to have prepared his  
 chosen vessels of mercy unto glory. Which  
 was purposely done (as I humbly con-  
 ceive) to intimate a remarkable diffe-  
 rence between election and preteriti-  
 on; in that Election is a proper cause  
 not onely of salvation it self, but of all  
 the graces which have any causal ten-  
 dency thereunto; and therefore God is  
 said to prepare his elect to glory:  
 Whereas negative reprobation is no  
 proper cause, either of damnation it  
 self,

*Electio non est  
 causa tantum  
 salutis, sed &  
 omnium eorum  
 quæ causa ra-  
 tionem habent  
 ad salutem.  
 Reprobatio verò  
 neque damna-  
 tionis, neque  
 peccati quod  
 meretur damna-  
 tionem est pro-  
 priæ causæ sed  
 antecedens tan-  
 tum. Amel.  
 medul. l. 1.  
 c. 25. thes. 4c.*



Aph. 5. self, or of the sin that bringeth it, but an antecedent onely; wherefore the Non-elect are indeed said to be fitted to that destruction which their sins in the conclusion bring upon them, but not by God. I call it a remarkable difference, because where it is once rightly apprehended and truly beleaved, it sufficeth to stop the mouth of one of those greatest calumnies and odiums which are usually cast upon our doctrine of predestination, viz. that God made sundry of his creatures on purpose to damn them: a thing which the rhetorick of our adversaries is wont to blow up to the highest pitch of aggravation. But is as soon blown away by such as can tell them in the words of the Excellent D<sup>r</sup> Davenant,

“ It is true that the elect are severally  
 “ created to the end & intent that they  
 “ may be glorified together with their  
 “ head Christ Jesus: But for the Non-  
 “ elect we cannot truly say that they  
 “ are created to the end they may be  
 “ tor-

B. Daven.  
 Animadvers.  
 on Gods love  
 to mankind.  
 pag. 89.



“tormented with the Devil and his  
“Angels. For we may then say, God  
“maketh such a thing for such an end,  
“when he giveth the thing a nature  
“and qualities fitted for such an end.  
(e.gr. that he made the sun to enlighten  
the world, because he filled it with  
lightsomeness. ) “Now no man is  
“created by God with a nature and  
“quality fitting him to damnation.  
“Yea neither in the state of his inno-  
“cency, nor in the state of the fall and  
“his corruption doth he receive any  
“thing from God which is a proper  
“and fit means of bringing him to his  
“damnation. And therefore damna-  
“tion is not the end of any mans cre-  
“ation.

§. 4. We have seen our Apostle  
propounding the doctrine of predesti-  
nation in this his discourse; see how  
he prosecutes the same more ways then  
one.

I. *By producing certain instances.* The  
persons he instanceth in, if not as so-

Aph. 5. Ilemn examples, yet, as types and figures are at least, of election *Isaac* and *Jacob*; of reprobation, *Ismael* and *Esau*. It is the grand priviledge of Gods elect to have his covenant establisht with them in special manner. *The Messias*,  
 Dan. 9. 26, 27. saith the Angel in Daniel, *was cut off, but not for himself; And he shall confirm the Covenant with many.* The word is *Larabbim* with those excellent ones, by whom *Piscator* understandeth the elect, those *Many* whom God's righteous servant is said to justify, *Isaiah* 53. 11. where we meet with the same word. If so, who more fit to figure out them then our father *Isaac*? concerning whom the Lord said to Abraham, *I will establisht my Covenant with him for an everlasting Covenant, and with his seed after him.* Again, the style of all those who are written in heaven, that is, of the Elect, is the generall Assembly, and Church of the first-born. If so, who more fit to typifie them then *Jacob*, a man of all others most famous for procuring a primogeniture

geniture in an extraordinary way? As Exerc. 3. for reprobation, the objects whereof are castaways, well might *Ismael* stand for a figure of them, because of him *Sarah* said unto her husband, *Cast out this bond-woman and her son, for the son of the bond-woman shall not be heir with my son, even with Isaac.* And her word was ratified by God himself, saying to *Abraham*, *In all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called.* As also *Esau*, who here falleth under two sad characters; One of Gods hatred, then which nothing more dreadfull, *Jacob have I loved, but Esau have I bated*, verse 13. the other of servitude, verse 12. *The elder shall serve the younger.* Concerning which, *M<sup>r</sup> Ainsworth* hath these words, Servitude  
 “came in with a curse and figureth re-  
 “probation, *Gen. 9. 25. John 8. 34, 35.*  
 “*Gal. 4. 30, 31.* Therefore from hence  
 “the Prophet teacheth that God loved  
 “*Jacob*, and hated *Esau*, and the Apo-  
 “stle gathereth the doctrine of electi-

*Gen. 21. 10, 12.*

*Ainsworth on  
Gen. 25. 23.*



Aph. 5. on and reprobation, *Romanes* 9. 10, 11, 12, 13. So he.

§. 5. The main exception, which our adversaries hitherto have been wont to take at this and the like expositions, ariseth thus. *Jacob* and *Esau* are considerable in a double capacity, the one *Personal*, as they were this and that individual member of mankind; the other *Patriarchal*, as they were heads of several Nations, *Jacob* of the Israelites, *Esau* of the Edomites or Idumeans. They suppose we cannot safely apply the oracle delivered to *Rebecca* unto their persons, seeing *Malachy* long since expounded it of their posterity in these words, *Was not Esau Jacobs brother?* saith the Lord? yet I loved *Jacob*, and I hated *Esau*, and laid his mountains and his heritage waste for the dragons of the wilderness &c.

*Malach. 1. 2. 3.*

My conceptions concerning this matter ( which as I would not impose upon any, far be such presumption from me, so I would have no Reader  
con-



contemn, till he have considered them) Exerc. 3.  
are as followeth. According to their  
double capacity, the answer of God to  
*Rebecca* about them seemeth to have had  
a double aspect: One to their poste-  
rity regarding temporal things especi-  
ally, of which *Malachy* speaketh, ano-  
ther to their persons eying chiefly their  
spiritual concernments; and of that  
*Paul* treats in *Romanes* 9. as the context  
importeth. Nor can this be wondered  
at by such as consider how usuall it  
hath been with God, as to discover  
himself by degrees (witness that in  
*Deuteronomy*, *The Lord came from Sinai*, *Deut. 33. 2.*  
*and rose up from Seir unto them, he shined*  
*forth from mount Paran*) so to reserve  
more spiritual discoveries for Gospel-  
times.

§. 6. Whereas it is further objected  
that *the Elders serving the Younger* was  
never verified in the person of *Esau*,  
who did never servilely submit to *Ja-*  
*cob*; I answer. 1. He that should go  
about to prove that negative, would  
finde

Aph. 5. finde an hard task; but suppose it proved, yet in point of right *Esau* as having sold his birth-right became servant to him that bought it. For in this respect it is said to *Cain* the elder brother concerning *Abel*, *Unto thee shall be his desire, and thou shalt rule over him.*

Gen. 4. 7.

2. In point of fact, time was when *Esau* became a very humble suppliant to *Jacob* for a mess of pottage. *Feed me, I pray thee, with that same red pottage, for I am faint.* Now *The borrower*, saith *Solomon*, *is a servant to the lender.* How much more he that craves to him that giveth? Besides if the word *serve* be taken in a large sense, *Esau* served *Jacob* wel-nigh all his life long, and brought him much nearer to God by vexing him. *Non obsequendo, sed persequendo*, as one saith, not by obeying, but by opposing. Which put me in minde of that story in *Bromiardus* concerning an apprentice that had served an hard master, by whom he had been often sore beaten. These blows the

Lord

Lord had made a means of the mans Exerc. 3.  
conversion; whereupon, lying upon  
his death-bed, and his master standing  
by, caught fast hold on his hands and  
kissed them, saying, *Hæ manus perduxerunt me ad paradisum*, These hands have  
helped to bring me to heaven. 3. The  
Patriarchal capacity doth not exclude,  
but comprehend the Personal; for *Jacob* and his *Israelites*, *Esau* and his *Edomites* make a Nation. In which respect, when *David* put garrisons in *Edom*; 2 Sam. 9. 14.  
*throughout all Edom put he garrisons, and all they of Edom became Davids servants*; *Esau* himself in his off-spring might not unfitly be said to have served *Jacob* in his.  
Lastly, If no more can be had then this bare acknowledgement that our exposition must be confined to their posterity, even that will go nigh to serve our turn, and to suit with the Apostles scope, if it be considered, how exceeding fit the *Israelites* were to typify election, of whom God said, *Thou art an holy people unto the Lord thy God, and the* Deut. 14. 2.

Y y Lord



Aph. 5. Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are on the earth. The Edomites to figure out reprobates, seeing of them it is said by the Prophet, *They shall call them the border of wickednes, and the people against whom the Lord hath indignation for ever.*

Malac. 1. 4.

§. 7. II. By resolving certain queries. The first whereof is that in verse 14. *What shall we say then? Is there unrighteousness with God? God forbid.* Had the doctrine of predestination which Paul taught been the same with that of our modern Remonstrants, viz. God's electing upon foresight of mens being in Christ by faith, and reprobating upon foresight of their final unbelief and impenitencie, there would then have been no occasion for the quere; for reason how corrupt soever would soon have closed with the equity of such decrees to render *par pari*, like to like. It is God's awarding *paribus imparia* unlike destinies to men of like conditions considered in the same lump,



lump, and doing this arbitrarily, according to the good pleasure and counsel of his own will, that setteth it on crying out of iniquity in Gods proceedings. But what doth *Paul* answer? He abhorreth the thoughts of such a thing. *God forbid*, it is as if he had said, far be it from every one that pretends to a rational being, much more then every Christian to entertain the least thought of a possibility of injustice in any decree of God, whose will is the supreme rule of righteousness. The judgements of God (as *Austin* hath said truly of them) can neither be fully comprehended, nor justly reprehended of any. Let me desire such as are so very apt to be cavilling at them, to swallow and digest by a serious consideration, those admonitions and reproofs which a late Belgick Contra-remonstrant hath handed to their fellows. “*Calceati Deum aditis &c.* You draw near (saith he with shoes on your feet to him that dwelleth in an

Exerc. 3.

*Dei judicia nemo plene comprehendit, nemo juste reprehendit.* August. de Civit. Dei. lib. 2. cap. 22. *Isaaci Junii Antapologia in parnes. ad Remonstrant. s. pag. 1. & 2. Freti axiomatibus rationis obliquis & distortis. -- Revocatis omnia Dei consilia sub humanam incudem &c.*

Aph. 5. “unaccessible light, and presuming  
 “upon certain Axiomes of crooked  
 “and distorted reason, pass sentence  
 “upon the decrees of God. --we blame  
 “you in this regard especially, for in-  
 “truding your selves into things  
 “which ye have not seen, and giving  
 “answers about the secrets of heaven  
 “with so much confidence, as if ye  
 “sate at Gods counsel-table. You ex-  
 “amine his counsels by the rules of hu-  
 “mane proceedings; and if any thing  
 “concur that suits not with your pre-  
 “conceived opinions about free-will  
 “expunge it quite out of the number  
 “of Gods designs as unworthy of him.

Yea, Our Apostle not content with a bare expression of abhorrency, goes on to free the decrees of God from all iniquity, each by it self. Election, because it is an act of mear bounty & free grace, in performing whereof God cannot possibly be unjust, as being under no law, but at absolute liberty to dispose of his free undeserved favours accord-  
 ing

ing to the good pleasure and counsel of *Exerc. 3.*  
his own will, to which purpose that is  
cited out of *Exodus 15.* *For he saith to Mo-*  
*ses, I will have mercy on whom I will have*  
*mercy, and I will have compassion upon whom*  
*I will have compassion* and that inferred v.  
16. So then it, that is the the purpose of  
God according to election, of which  
before v. 11. *is not of him that willeth, nor of*  
*him that runneth, but of God that sheweth*  
*mercy.* As for reprobation rightly stated,  
no iniquity will be found therein, if the  
grand laws of the universe be duly  
heeded, which is that all creatures be  
subservient to their makers glory ac-  
cording to the proverb. *The Lord hath* *PROV. 16. 4.*  
*made all things for himself, yea even the wic-*  
*ked for the day of evil:* Seeing the end of re-  
probating any is mainly this, that God  
may thereby be exalted, as *Paul* tel's us  
here v. 17. in the instance of Pharaoh.  
*For the Scripture saith unto Pharaoh, even*  
*for this same purpose have I raised thee up,*  
*that I might shew my power in thee, and that*  
*my name might be declared throughout all the*  
*earth.*



Aph. 5.

§. 8. The nex Querie is that in v. 19. *Thou wilt say then unto me, Why doth he yet finde fault? for who hath resisted his will? He had said concerning God in the words immediately foregoing, He hath mercy on whom he will have mercy, and whom he will he hardeneth.* Corrupt nature catching at the latter clause, is ready to impute unto God himself, (as injustice before, so from hence) rigour and cruelty, for that notwithstanding his own willing in a sense the hard-heartednesse of Reprobates, he yet findes fault with them for it. yea, and damns them in the conclusion, although his will be irresistible. The substance of this cavil, namely what influence the Will and Providence of God hath into mens induration, and how guilty themselves are of it, shall hereafter be made to appear (if the Lord will) in explication of the following Aphorisme. Meanwhile, it is carefully to be observed how S<sup>c</sup>. Paul, as provoked by the ma-  
la-



lapartness of men, who though con-  
 scious to themselves of their own  
 hardening themselves, will be laying  
 the blame upon God, strikes in with  
 his Apostolical authority, and gives  
 them this severe check, *Nay, but O*  
*man, who art thou that repliest against God?*  
*Qui ex adverso responsas Deo*, as it is  
 well rendred by *Beza* in reference to  
 the continual and manifold bubblings  
 up of carnal reason against divine dis-  
 pensations and decrees, that which  
 our English Proverb calls chopping  
 Logick with God. A vice which our  
 very being men should suffice to wean  
 us from. So as the word, *O man*  
 here seems to carry an emphasis in it,  
 which *Austin* long ago observed in  
 sundry passages of one and the same  
 set of his Sermons. “Ask me not an  
 account (saith he) of Divine dispen-  
 sations, why things are carried so  
 “and so, towards this and that person.  
 “I am a man of whom thou askest;  
 “thou that enquirest art a man. Let  
 “us

Exerc. 3.

*Nolo à me qua-  
 rar, &c. Audi-  
 at homo, ne pe-  
 reat homo pro-  
 pter quem Deus  
 factus est homo.*  
*Angl. stin. de  
 verb. Apost.*  
*Serm. 7. & 11.*  
*Quis sit ille at-  
 tende, quis sis tu  
 attende. Ille  
 Deus est, tu ho-  
 me. Serm. 22.*  
*de verb. Apost.*  
*Quaris tu rati-  
 onem, ego expe-  
 vescam altitu-  
 dinem. Tu rati-  
 ocinave, ego mi-  
 ror. Tu disputa,  
 ego credam. Al-  
 titudinem video,  
 ad profundum  
 non pervenio, ib.*  
*Serm. 22. pro-  
 pe finem.*

Aph. 5.

“ us both attend to the man that said,  
 “ O man ! Who art thou that repliest against  
 “ God ? Let man hear , lest man pe-  
 “ rish , for whose sake God himself  
 “ became man. And again : minde  
 “ it well who he is against whom thou  
 “ repliest , and who thou thy self art  
 “ that repliest against him. He is  
 “ God, thou art but a man. And yet  
 again most fully. “ Thou askest a  
 “ reason of this and that, I will trem-  
 “ ble at the depth ; thou arguest , let  
 “ me wonder. Do thou dispute , I re-  
 “ solve to believe. I see the depth, but  
 “ the bottom I cannot reach.

§. 9. His third way of prosecution  
 is , *by alledging certain testimonies out of*  
*Moses and the Prophets.* I shall onely  
 fix upon one , namely that in *Romans*  
*9. 27. Esaias also crieth concerning Israel ;*  
*Though the number of the children of Israel*  
*be as the sand of the sea, a remnant shall be*  
*saved.* Who so list, may see this and  
 the following verses expounded to our  
 purpose by the learned *Ludovic. de Dieu*  
 of

of Gods, Decrees, yea which (is more) Exerc. 3.  
Paul himself interpreting the remnant  
of Gods Elect in *Rom. 11. 2, 3, 4, 5.* where  
the conclusion is, *Even so then at this  
present time also, there is a remnant accord-  
ing to the Election of grace.*

And now, Reader, judge I pray thee  
between us ; and tell me after all this,  
that hath been produced, whether a  
vehement agitatur in these points, had  
any just cause to say as one did, “ That  
“ to him who shall narrowly and at-  
“ tentively weigh and consider the te-  
“ nour, and process of the Apostles  
“ discourse, *Romans 9.* from verse 6. to  
“ the end, it will be found as clear as  
“ the light at noon day, that there is  
“ *nec vola nec vestigium*, neither print  
“ nor footstep, neither little nor much  
“ of any such thing, as either Election  
“ or Reprobation in it. Meaning (as he  
there expresseth himself) a peremptory  
Election and Reprobation from eter-  
nity of a determinate number of men,  
under a meer personal consideration.

J. G. Expofit.  
of Rom. 9. in  
his epistle to  
the Reader.  
§. 3.



Aph. 5.

§. 10. As for the proof of our second Assertion, those words in verse 20. 21, 22. *Shall the thing formed, say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction? clearly hold forth to my apprehension the Sovereign greatness and power of God, as the fountain of Negative Reprobation; and contain a direct allusion to that in Isaiah, 45. 9. Wo unto him that striveth with his maker. Let the potsherd strive with the potshards of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Now if the Prophet and Apostle, or rather the Holy Ghost by them, do rightly infer the silence and submission of the clay from its relation to the Potter; much more may the quiet sub-*



submission of *Non-Elect* persons to the Exerc. 3.  
 disposing will of God, be from hence  
 concluded; (as *Lesſius* demonstrates) See *Lesſius* de  
 seeing mankinde hath much more de- perfection, di-  
 pendance upon the Sovereign Lord of vinitis l. 10. c. 3.  
 all, then a Potter can challenge over s. 19.  
 any vessel whatsoever: and this not-  
 withstanding they are not yet fully  
 convinced of the reason of all Gods  
 proceedings with them. Such as still  
 expect that, and therefore flie in the  
 face of God for want of satisfaction in  
 this and that particular, must give me  
 leave to send them to the *Morals of Gre-*  
*gory* for the learning of better manners.  
 Man (saith he) considering himself, holds  
 his peace, and he that acknowledgeth him-  
 self but dust, is afraid to discuss the judge-  
 ments of God. For him to seek a reason of  
 Gods secret Decrees, is nothing else but to  
 rise up proudly against the counsel of his Will.  
 Wherefore when the cause of any fact of his

*Semetipsum ho-*  
*mo considerans*  
*tacet, & di-*  
*vinæ judicis*  
*discutere metu-*  
*it, qui esse se*  
*pulverem agnos-*  
*cit. --- Ratio-*  
*nem de occulto*  
*Dei consilio*  
*querere, nihil*  
*est aliud quam*  
*contra ejus con-*  
*silium super-*  
*bire. Cum er-*  
*go factorum cau-*

*sa non comprehenditur, restat ut sub factis illius cum humilitate taceatur: quia*  
*nequaquam sufficit sensus carnis, ut secreta penetret majestatis. Qui in factis*  
*Dei rationem non videt, infirmitatem suam considerans, cur non videat, rati-*  
*onem videt. Gregor. Expōit. moral. in Job. 9. cap. 8.*

Aph. 5. is not discerned, it calls for our silence and humility; for the sense of flesh sufficeth not to pierce into the secrets of Majesty. So as he that sees not a reason of that or that Divine dispensation, by considering his own infirmity, sees a clear reason why he sees it not.

§. 11. But, say Gregory what he can, yea and Paul himself what he will, the fault is not like to be mended so long as carnal mindes have to do with these points. We are all by nature Enemies in our mindes, as our Apostle tells the Colossians: yea, the carnal minde, or the wisdom of the flesh (as he speaks to the Romans) is enmity against God: for it is not subject to the law of God, neither indeed can be: whence it is that one or other of the great Masters of Reason (as they would be accounted) although they be not unwilling to yield an independant Sovereignty and Arbitrary working to some men, as in the Eastern parts of the world most do to their absolute Monarchs as at  
this

Coloss. 1. 21.

Roman. 8. 7.

this day , and the Romane Senate did Exerc. 3.  
of old to *Augustus Cesar* , witness *Dion* Πίστις αὐτῶν ὅτι  
*Cassius* in his history ; The Senate, saith ἔστι νόμων ἀ-  
he, freed him from all the necessity of law, νόμου ἀπὸ τῆς  
so as he might do or not do what he list , as λαξάν καὶ αὐτο-  
having both himself and the law at his dispo- πλὴς ὅπως καὶ  
sal : yet out of their deep enmity and ἀντιφάτων, καὶ  
malignity against God , deny him the ἐαυτῶν καὶ τοῦ  
like prerogative, and will therefore be νόμου πάντα  
always found opposing his Decrees, τε ὅσα βέλονται  
and those most , that are most Arbitra- πίστιν, καὶ πειθ'  
ry. This hath been the root of that ὅσα ἀν' αὐτῶν βέλ-  
notorious piece of opposition in la- ονται, μὴ  
bouring that the decrees of God should ἀπ' αὐτῶν. Dion  
be wholly silenced, and either not stu- Call. Roman.  
died, or if studied, not disputed , or if hist. lib. 53.  
disputed , not preached of. Some p. 516. in. ant.  
such there were in *Austins* time, against edit. Græc.  
whom he bends his discourse in the 14, Lat.  
15, and 16. Chapters of his book , *De*  
*Bono Perseverantia*. And some there  
are at this day that ranck the  
points of Predestination among  
Fruitless and Sapless Speculati-  
ons.



Aph. 5.

Si hujus Electi-  
onis memoria  
& meditatio  
nobis auferretur,  
Bene Deus!  
quomodo resiste-  
remus Diabolo.  
Quoties enim  
Diabolus tentat  
fidem nostram,  
(nunquam au-  
tem non tentat)  
tunc semper ad  
Electiōnem est  
nobis recurren-  
dum.

Holy Bucer was of a far different judgement. He in one of his first Lectures at Cambridge upon the epistle to the Ephesians, after published by Tremellius. *Si hujus electionis &c.* If the memory and meditation of Gods election were taken from us, good Lord, how should we resist the Devil! For so often as Satan tempts my faith, which he is ever tempting of, then do I always betake my self to free election &c. A little after he asserts the doctrine of election as a principle ground not of solid comfort onely, but of solid piety, and of true love to God; in which regards he would by all means have it preached *in cœtu fidelium*, in the open congregation. Verily this famous University is likely to continue famous, so long as it continueth orthodox. We may expect to share in the Apostles benediction, and hope that the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Spirit will be with us, so long as we teach,

to



to the praise of the glory of free grace, Exerc. 3.  
the love of God in electing freely  
what persons he will; the grace of  
Christ in dying freely, and with a  
special intention for those whom the  
Father had elected; and the communi-  
cation of the Spirit in freely convert-  
ing and finally preserving those whom  
the father had so chosen, and the Son  
so died for. Sure I am our blessed Sa-  
viour once said to his Disciples, *In this* Luke 10, 20.  
*rejoyce that your names are written in hea-*  
*ven;* and that nothing doth more in-  
flame a Christians love then a firm  
belief of his personal election from  
eternity, after he hath been able to evi-  
dence the writing of his name in hea-  
ven, by the experience he hath had of  
an heavenly calling, and an heavenly  
conversation. When the Spirit of God  
( whose proper work it is to assure, as  
it was the Fathers to elect, and the Sons  
to redeem ) hath written the law of  
life in a Christians heart, and there-  
with enabled him to know assuredly  
that

Aph. 5.

that his name is written in the book of life; he cannot then but melt with flames of holy affection, according to that most emphatical speech of *Bernard*, God deserveth love from such as he hath loved long before they could deserve it. And his love to God will be without end, who knoweth that Gods love to him was without any beginning. I confess indeed that *the book of life*, like the *tree of life* in paradise, hath a *tree* of knowledge growing hard by which cannot with safety be tasted of. There are some nice and needless questions started about it that might be spared, and should be forborn. But these high walls and sons of *Anak* should by no means prevail with us to play the unworthy spies, and bring up a bad report, or give way to any brought up by others upon a land that floweth with so much milk and honey as the doctrine of predestination doth. Surely for men to silence it, were to stop up those wels, which the Prophets

*Amat ille non  
immerito, qui  
amatus est sine  
merito.*

*Amat sine fine,  
qui sine prin-  
cipio se cognoscit  
amatum. Bern.  
epist. 107.*

phets and Apostles, especially Paul, Exerc. 4. have digged in their writings for the refreshing of thirsty souls; yea to endeavour the cancelling of that first and great charter of our salvation.

EXERCITATION 4.

*Creation what.* Pythagoras and Trismegist.

Hebr. 6. 3. opened. *Scripture-Philosophy.* Ex nihilo nihil fit, *how true.* *Creature what.* Gods goodness in works of creation, particularly in the framing of Adam. The consultation upon which, pattern after which, parts of which he framed. Two histories, one of a Priest, the other of a Monk. The original of body and soul improved.

§. 1. **T**HE word Creation hath divers acceptions. It is taken either largely, for the production of any thing remarkably good or evil; so magistrates in a Common-wealth, and Graduates in an Universitie are said to be created, God is said to create a clean heart, and we are called his workmanship created in Christ unto good works:

A a a and



Aph. 5.

and for evil, *Moses* in *Numbers* speaking of the remarkable judgement inflicted on *Korah* and his complices useth this expression, *Si creationem creaverit Deus*, if God created a creature: the radix is נִרְאֶה Or limitedly, with some restraint; and that either strictly, for the generation of living creatures in a natural way, so in *Horace*, *Fortes creantur fortibus & bonis*, and in *Virgil*, *Sulmone creatos quatuor hic juvenes*. Whence also, *procreate*, or more strictly, for the making of a thing out of some præexistent matter, but such as is naturally indisposed and unapt for that production, whereas in generation there is always *materia habilis & disposita*; as when God created man of the dust of the earth, and woman of mans rib; or most strictly, for the production of a thing without any præexistent matter at all out of mere nothing; we are to speak of it in the two latter senses, for so it belongeth to God alone. Thus saith the Lord thy Redeemer, and he that formed



formed thee from the womb, I am the Lord Exerc. 4. that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self. Yea so necessary was the confession of this truth with the utmost hazard to distinguish God from Idols, that to the end the Jews, who were then captives in Babylon, might not be wholly to seek for a profession of their faith, they had this verse in the Hebrew Bible written then, and so still in Chaldee letters, Thus shall ye say unto them, The Gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. Not unsutable whereunto is that of Pythagoras long since cited by Justin Martyr, Whosoever would from henceforth challenge any Deity to himself, must be able to shew such a world as this, and to say in truth, This is of my making. and that of Trismegist ( an heathen too ) in one of his books; There are mainly three to be considered; God, the World, and Man: the world made for man, and man for God.

Jerem. 10. 11.  
 Εἰ τις ἐξ ἡ  
 Θεὸς ἔφη πᾶ-  
 ρεξ ὅσας, ἔπος  
 ὁρᾷται κόσμῳ  
 ἰσχυρὸν τὰ τέλη σί-  
 σαι ἔπειν ἔμος  
 ἔπος. Just.  
 Mart. de Mo-  
 narchia Dei.  
 Πρῶτον ὁ Θεός,  
 δ᾽ ἄπειρον ὁ  
 κόσμος, τρίτον  
 ὁ ἀνθρώπος.  
 ὁ κόσμος,  
 διὰ τὸν ἀνθρώ-  
 πον, ὁ δ᾽ ἄν-  
 θρώπος διὰ τὸν  
 Θεόν. Tris-  
 megistus.

Aph. 5.

§. 2. But we have a more *sure* word of Propheſie, and to that let us take heed : It will ſhew us, Firſt, How we

Heb. 11. 3.

Chriſtians *by faith underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of*

Gill. Voetius  
Diſput. Theol.  
part. I. p. 881.

*things which do appear.* Well might a late writer conclude his Diſcourſe of Creation with this Epiphonema, *Quantum eſt quod nescimus !* The truth is

it is but little that we can learn from Philoſophers, even concerning Creation it ſelf, ( the onely Article of the Creed which they ſpeak fully too ) unacquainted with Scripture. Which

*Audiendi ſunt  
Ethnici, non  
tanquam Philo-  
ſophi, ſed tan-  
quam Ranae.*

made Maximilian the firſt to ſay, *that the Ethnicks were to be heard not as ſinging Nightingales, but as croaking frogs :* And

Apud Voetium  
ibid.  
pag. 680.

two great Phyſicians betake themſelves to the ſtudy of Scripture for underſtanding the ſecrets of Nature. One Sennertus, who findeth much fault with thoſe who perverted the text of Moſes, and interpreted him out of heathen writers, *auſu infelici,* ( ſaith he ) &

non

*non tolerando* by an unhappy and intolerable undertaking. The other *Valle-*  
*sus*, who in the Preface to his *Sacra*  
*Philosophia* telleth us that whereas he  
 had in the former part of his life com-  
 mented upon all *Aristotles Acromasticks*,  
 and many pieces both of *Hippocrates*  
 and *Galen*, he was resolved to devote  
 the remainder of his days to the study  
 of the holy Scriptures, and to seek his  
 Philosophy out of them for time to  
 come. *By faith we understand*. A Chri-  
 stian firmly beleeves those truths con-  
 cerning the time and manner of the  
 worlds creation, because he hath Scrip-  
 ture testimony for them. *That the*  
*worlds were framed*, speaking after the  
 Jewish mode, though there be indeed  
 but one world, in the plurall number;  
 for the *Hebrews* then were wont to  
 mention a threefold, viz. an inferiour,  
 a middle, and a superiour world, as *Ca-*  
*mero* telleth us. *Framed by the word of God*,  
 saith this place. When *Solomon* was to  
 build a magnificent Temple, he needed

Exerc. 4.

*Huic lectioni  
 consecrari se-  
 netutem. -- sta-  
 tuti in his phi-  
 losophari &c.  
 Vallesius.*

*Cameron. My-  
 rothec. pag.  
 188.*



Aph. 5. many workmen, and they many tools. Not so God, who did all without any coadjutour, any instrument, by the sole word of his command. *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. Let them praise the name of the Lord, for he commanded, and they were created.* Art can work, if Nature first afford it some complete matter: Let an artificer have a stone, he can make a statue, otherwise not. Nature can work if there be a principle to work upon, though incomplete; Let there be seed, it can produce a plant, let there be spawn, a fish. But to work without præexistent matter, so as to bring forth the first plant without seed, the first fish without a spawn, yea the first principles of these and all things else out of nothing, by his sole word, is proper to God. *So that things which are seen (as it followeth here) were not made of things which do appear.* That Rule, *Ex nihilo nihil fit*, holds in natura constituta, now that God hath  
 set

Psal. 33. 6.

Psal. 148. 5.

Dr Jacksons  
 Commentary  
 on the Creed  
 2<sup>d</sup> part, chap. 6.  
 § 4. pag. 64.



set nature in a course of working by secondary causes enabled to produce effects like themselves; but *in natura constituenda*: it was otherwise, when God wrought by his word of command, and is therefore called *Elohim* by *Moses* two and thirty times in his history of creation, as *Mercer* observeth.

The Schoolmen for the most part express that which is here called, *Things that do not appear*, by the term *Nothing*, either simply *Nothing*, or *No such thing*, as it appeared to be at first: yet when they speak of *Non-ens*, they take not the word *materially*, as if mean *Nothing* were the matter of which any Being were framed; but *Terminatively*, as the term from which the Creatour moved. For example, the Angels, they say, and the souls of men, together with the Essential forms of natural bodies were not then educed *ex potentia materiae*, (as they are since Vossii Theol. P. 12. in the ordinary course of generation by parti-

Aph. 5. particular agents,) but induced in *material* by God himself the universal cause, and had an *immediate Production* by the Creatour : whereas some other things, as the Sun & Mans body, had a *mediate creation*, as being produced *ex non-entia* from such things as of themselves could not have caused such effects, but by virtue of Gods creative word. Doctor *Hall* hath given us the true notion of this in a compendious saying of his, *God made something out of nothing, and of that something, all things.* So as if all things be run to their first Original, they will be found to come up out of the womb of Nothing, from whence nothing but Almightyness could have fetch't them.

B. Hall contemplar. of creation.

§. 3. That although the creatures be now subject to vanity, yet the goodness of God did shine forth in their first production, and is still abundantly manifested in them. *The creature,* saith *Paul*, speaking of its present state, *was made subject to vanity.* Whatsoever thing

Rom. 8. 21.

thing had any being of it self, and was **Exerc. 4.**  
 not for ever, but did receive a being in  
 time, and that from God, is a creature,  
 saith *Daneus* well: thereby excluding  
 the Divinity of Christ which was  
 from everlasting, as the Angels were  
 not, but produced by God in time;  
 and sins of all sorts, because though  
 God be someway *an actor* about, yet he  
 is *no author* of them; as also works of  
 art, for which God enables men, but  
 produceth them not. The vanity  
 which all such things are subject to, is  
 partly *Negative*, a *non-ability* to serve  
 man as they did before the fall; after it  
 the Lord said to *Adam*, *Cursed is the* **Gen. 3. 17.**  
*ground for thy sake; in sorrow shalt thou*  
*eat of it all the days of thy life.* Partly  
*Positive*; whence that of *Solomon*, *Be-* **Ecclesi. 1. 14.**  
*hold, all is vanity and vexation of spirit.*  
 Yet if any shall hereupon conclude,  
 that it was so from the beginning,  
*Moses* will expressly confute him, by  
 whom we are told, that when God at  
 the very end of his creation *Saw every* **Gen. 1. 31.**  
*thing*

*Creatura est res  
 omnis quæ neque  
 à seipsa est neque  
 semper fuit; sed  
 ut aliquando est  
 à Deo producta  
 est. Daneus  
 Physic. Christi.  
 in p. 59.*



Aph. 5.

thing that he had made , and behold it was very good ; which to me is a demonstration that the Angels were not then fallen. Yea if any shall deny that the goodness of God is still visible in them , let that saying of the Psalmist stop his mouth , *The earth is full of the goodness of the Lord.* What he predicates of the earth, I am not afraid to extend to the sea, and to all other parts of the Universe , They are all at this day full of the goodness of the Lord : the sea especially, which we Islanders are especially bound to take notice of by way of rejoycing, and to glorifie God for , according to these direct places,

Psalm. 35.5.

Isaiah. 24.15.

Psalm. 97.1.

*Glorifie ye the Lord , even the name of the Lord God of Israel, in the isles of the sea. And in the Psalms , The Lord reigneth , let the earth rejoyce , let the multitude of the isles be glad thereof.* Well may the earth rejoyce herein , because if the Lord did not so reign as to set bounds to that ( whose natural place is above the earth, as Psalm 104. informs us ) it would



would all quickly be overflown. Well Exerc. 4.  
may the multitude of the isles be glad thereof: for what are they in regard of the Ocean that surrounds them, but as so many nutshells in a great vessel of water; how suddainly drowned, if God did not reign so as to restrain that element?

§. 4. But I must not allow my self too much scope, I shall therefore restrain my future discourse upon this head to the sole creation of man, and shew how goodness appeared in it. It is reported as the speech of *Favorinus*; *That in the vast world of creatures, there is nothing truly great except the little world of man.* Surely, next to the knowledge of God, there is nothing of more concernment to us; and therefore let none wonder at me, who cannot go over all, for singling out his creation to be insisted upon: concerning which I intend to shew out of certain texts in Genesis, the consultation upon which, the pattern after which, and

*Nil est in macrocosmo magnum præter microcosmum.*

Aph. 5. the parts of which he was made at first.

For the first, It is the manner of Artificers to deliberate much, and to put themselves to more then ordinarie pains about their Master-pieces. Man was to be the Master-piece of this visible world, and accordingly *Moses* speaking of God according to the manner of men, brings him in consulting about so prime a piece. *Gen. 1. 26.* *God said, Let us make man:* whereas most other things were made with a word speaking, *Let there be light, and there was light. Let the earth bring forth, and it was so.* Here the Creatour calls as it were a solemn Councel of the sacred persons in Trinity, when he is about to proceed to the making of man. Which is to be taken notice of, both because other Scriptures use the plural number where mans creation is spoken of (as in *Eccles. 12. 1. Remember thy creatour:* according to the Original, *Creatours;* and *Job. 35. 10. Where is God my maker?* Hebrew, *brew,*

brew, *Makers* : and because it should Exerc. 4.  
 restrain us from deriding any mans  
 deformity , for fear of our reproching  
 his Maker. To which purpose that  
 history is very remarkable. An Em-  
 perour of *Germany* came upon a Lords-  
 day morning unattended to a poor  
 countrey Church, where , pretending  
 himself a souldier , he was present at  
 Mass , which was said by the parish  
 Priest, a man so deformed, that he was  
 saith mine Authour, *Pœnè portentum na-*  
*turæ*, almost a monster in nature. And as  
 the Emperour wondred with in him-  
 self, that God, ( whose beauty and  
 Majesty is infinite ) would be served  
 by so deformed a creature , it came to  
 pass that the Priest reading the hun-  
 dred *Psalm* , which was in the course  
 of his Liturgy to be rehearsed upon  
 that day, pronounced the second verse  
 thereof, *Know ye that the Lord he is God,*  
*it is he that hath made us and not we our*  
*selves* , in such a different tone and  
 voice from that which he before used,

*Fitz Herb. of*  
*policie and re-*  
*ligion. Part. 1.*  
*pag. 54. out of*  
*Guil. Malmf.*  
*l. 2. c. 10.*



Aph. 5. that the Emperour apprehended it as a thing ordained by Almighty God to meet with and answer his present cogitation, and began to entertain so reverent an opinion of the Priest, that having informed himself after Mass of his great virtue, he made him Archbishop of *Colen*, much against the good mans will : who notwithstanding behaved himself in that great charge with singular commendation, and left a most sweet savour behinde him.

§. 5. For the second. The pattern after which man was made, is sometimes called Image alone. So, *God created man in his own image, in the image of God created he him*; sometimes likeness alone, *In the day that God created man, in the likeness of God made he him.* Sometimes both, *Let us make man in our image, after our likeness*: which makes a wise interpreter think that when they are joyned, it is by *Hendiadys*, and that the Holy Ghost meaneth an Image

Gen. 1. 27.

Gen. 5. 1.

Gen. 1. 26.

*Mos est Hebrais duo substantiva ita conjungere ut diuersae res esse videantur, cum tamen alterum adjectivi & epitheti significationem habeat.*

Andr. River. in Gen. Exerc. 4.



mage most like his own, *ad imaginem* & *similitudinem suam*, that is, *ad quam simillimam sui imaginem*. It is exceeding much for mans honour, that he is an Epitomie of the world, an abridgement of other creatures, partaking with the stones in being, with the stars in motion, with the plants in growing, with beasts in sense, and with Angels in science. But his being made after Gods Image is far more. As great men are wont, they often erect a stately building, then cause their own picture to be hung up in it that Spectators may know who was the chief Founder of it: so when God had created the Fabrick of this world, the last thing he did was the setting up his own Picture in it, creating man after his own image. Now there is a three-fold sense of this phrase: for the image of God is taken, first, in a large sense, and so it is applicable unto all men in regard of the substance of their souls, which are invisible, incorporeal and

in-

Aph. 5. intelligent, as God is. *Whoso sheddeth mans blood, by man shall his blood be shed, for in the image of God made he man.* And Gen. 9. 6. again in James, *Therewith curse we men which are made after the similitude of God.* We read of the Emperour *Theodosius*, that having exacted a new tribute from the people of *Antioch*, there arose a commotion, in which the people broke down the Statue of the Empress *Placilla* his late wife. He in a rage sent his Forces against the city to sack it. One *Macedonius* a Monk interceded thus. If the Emperour be so much, and so justly offended that the image of his wife was so defaced, shall not the king of heaven (said the Monk) be angry at him if he shall deliberately deface and break the image of God in so many men as are like to perish in this Massacre. What a vast difference is there betwixt reasonable creatures, and that brazen image? we for that image are easily able to set up one hundred, but the Emperour with all

See Theodor.  
hist. lib. 5. c. 21.

all his power is not able to restore so much as an hair of these men, if once he kill them. upon which admonition *Theodosius*, it is said, forbore his design. Secondly, in a strict sense. So 'tis appliable onely to Christ, who is *the image of the invisible God; the brightness of his glory, and express image of his person.* For all the three things that go to make a perfect image, viz. Likeness, Derivation, and Agreement in nature are concurrent here. The kings image is in his coin, and in his son, but after a different manner. In his coin there may be likeness and derivation, but not identity of Nature, which is also added in his son. In Saints there are the former; they are like to God in their qualities derived from him; but in Christ all three. Thirdly in a middle sense, neither so largely as to extend to all men, nor so strictly as to be restrained unto Christ alone, but between both. So taken, it is nothing else but that conformity

Exerc. 4.  
Colos. 1. 15.

Heb. 1. 3.



Aph. 5. to God from which all men fell in the first *Adam*, and unto which none but Saints are restored by the second.

Gen. 2. 7.

§. 6. For the third, The parts of which man consisteth, are body and soul; *Moses* at first speaks to both, *The Lord God* (saith he) *formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.* God had before made Spirits by themselves, and bodies by themselves, some celestial, others terrestrial; now on the sixth day for a conclusion of his works, he frames a creature consisting of a spirit and a body joyned together, in whom he includes the choice perfections of all the former. One observes that God hath joyned all things in the world by certain *Media*. The earth and water are coupled by slime; the air and water by vapours; Exhalations are a middle between air and fire; Quicksilver a middle between water and metals;

*weemse Portra-  
ture, p. 41.*



tals, coral between roots and stones, Exerc. 4.  
so man between beasts and Angels.

*Manilius* hath comprehended much in  
few verses,

*Mani'* lib. 4.  
apud *Lipl.*  
*Physiolog.* l. 3.  
dissert. 2.

--*Quid mirum noscere mundum*

*Si possint homines, quibus est & mundus*  
*in ipsis,*

*Exemplumque Dei quisque est in imagine*  
*parva?*

In English thus,

--*What wonder if men know the world*

*Since they themselves the world epitomize,*

*Yea every one a medal of God is?*

Where he doth in effect call his body

*μικρόκοσμος* a little world, and his soul

*μικρόθεος* a little God. In the pursuance

of the former, the Stoicks were wont

to say, That it was better being a fool

in an humane shape, then being wise

in the form of a beast. Yea *Solomon*

himself in the twelfth of *Ecclesiastes*

findeth in his head both Sun, Moon,

and Stars. Well therefore may his head

resemble the heavens where these lights

*Charron* of  
wisdom pag.  
16.

Aph. 5. are ( as our eyes also are in our upper parts ) without which the world would be a dungeon; his heart the fire, it being kept hot by continual motion, and conveying natural heat to the whole body ; his blood and other humours the water ; his spirits the air ; and his flesh and bones the earth. In prosecution of the latter, *Tully* a Platonist goeth so far as to bid a man take notice that he is a God, and some Divines finde a resemblance of the Trinity in mans soul. The understanding, will and conscience, three faculties, but one soul ; as Father , Son, and holy Ghost, three persons but one God: Let us all mean while, *taste and see how good the Lord is* in preparing us such bodies, and infusing such souls into us : but withall so as to consider and improve the Original of both.

*Scito te Deum esse &c. Lib. de somn. Scip.*

*Bonaventuræ Amatorium. pag. 601. col. 2.*

§. 7. Seeing *Adams* body had its original from the dust of the earth, the consideration hereof should be an antidote against pride in all his posterity.

ty. Art not thou the son of *Adam*? Exerc. 4.  
 was not he the son of dust? was not  
 that the son of nothing? when the  
 Lord would humble *Adam* after the  
 fall he put him in mind of his being  
 dust. *In the sweat of thy face shalt thou eat* Gen. 3 19.  
*thy bread, till thou return unto the ground;* Gen. 1 8. 27.  
*for out of it wast thou taken: for dust thou*  
*art, and unto dust shalt thou return.* And  
 when *Abraham* would be low before  
 God, he styleth himself dust and ashes,  
*Behold now I have taken upon me to speak*  
*unto the Lord, who am but dust and ashes.* Eccles 10. 9.  
*Why art thou proud O dust and ashes?* saith  
*Siracides*, and *Bernard*, *Cum sis humi li-*  
*mus, cur non es humilimus?* Why art not  
 thou most humble, O man, seeing thou  
 art but the dust of the earth. As for  
 the soul, that was purely from God,  
*Divine particula auræ* as an ancient Poet  
 calleth it, for God saith *Moses*, *breathed*  
*into his nostrils the breath of life; and man*  
*became a living soul.* This should render  
 us restless till that Image after which  
*Adam* was made be renewed in us by

Aph. 5. regeneration. The relicks of it found in men unconverted what are they but *magni nominis umbra*, the mere shadow of a great and glorious name. How unlike are natural men to God for all them? Our Queen *Elizabeth* once in her progress observing some pictures of hers hung up for signs to be very unlike her, caused them to be taken down and burnt. Burning must be the end of those that continue unlike to God; whereas such as are by converting grace *changed into the same image* (as *Paul* speaketh) from glory to glory shall at length arrive at that perfection of glory, which is also the image of God, as *David* hath it, *As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.*

2 Cor. 3. 18.

EXER-



EXERCITATION 5.

*The same and other attributes of God declared from his providentiall dispensations, the interchangeableness whereof largely discoursed of and applied from Ecclesiastes 7. 14. A gloss upon Iſaiah chap. 10. 11. Chearfulness a duty in six respects; Crosses how to be considered.*

§. 1. **T**He vicissitude of divine dispensations ( which I am to treat of next ) is exactly recorded by Solomon , saying, *In the day of prosperity be joyfull, but in the day of adversity consider : God also hath set the one over against the other, to the end that man should finde nothing after him.* It is most clear from hence, that there is an intermixture of dispensations, adverse and prosperous, in the course of divine Providence, and that we may see much of God therein. It will appear in six particulars.

There are times. I. Wherein things go very ill with a man in reference to his private affairs , yet well with the publick, which keepeth him  
from

Aph. 5. from sinking into despondency. *Mephobosheth* was cheated by *Ziba* of half his lands; yet *Let him take all*, said he, *for as much as my Lord the king is come again in peace unto his own house.* The woman of *Sparta*, whom we reade of in *Plutarch*, being told that all her five sons were slain in the battel, but with- all that the enemies were worsted, and her countrey men victours, uttered this Heroick speech. *Lugeant ergò misera; Ego victrice patria beatam me esse judico.* Let such as are miserable lament; I cannot but account my self happy now that my countrey hath had the better.

2 Sam. 19. 29,  
30.

And. Camerar.  
cent. 3. pag.  
174.

Neh. 7. 2. 3.

II. Wherein a mans personal comforts are multiplied, but the Churches misery damps his mirth. *Nehemiah* was much in favour at the king of *Persia's* Court, yet his countenance could not but be sad when he heard that the city the place of his fathers sepulchres lay waste, and the gates thereof were consumed with fire. We read of *Terentius* an orthodox captain

captain under *Valens* an Arrian Empe- Exerc. 5.  
rour, who having done some eminent Theodoret.  
service was willed by the Emperour, lib. 4. cap. 2. 8.  
who intended him a just recompence,  
to ask of him what he would. He pre-  
ferred a petition in behalf of the or-  
thodox Christians, that they might  
have a Church allowed them by them-  
selves to worship God in. *Valens* dis-  
pleased, tore the petition and threw it  
away. He gathered up the scattered  
pieces, and profest that seeing he could  
not be heard in the cause of Christ, he  
would make no suit for his own ad-  
vantage. That of *Esaïas*, *Rejoyce ye with* Isa. 66. 10, 11.  
*Jerusalem &c. that ye may suck and be sa-*  
*tisfied*, is both preceptive and argu-  
mentative. Jerusalem is compared to  
a nursing mother, beleivers to her  
sucking children; If the Nurse be in  
health, the Childe hath cause to re-  
joyce in that, and shall fare the better  
for it: If she be distempered, the childe  
will go near to suck the disease from  
her.

Aph. 5.

Psal. 105. 18.

Gen. 41. 42, 43.

§. 2. III. Wherein long prosperity followeth after much adversity, as in *Josephs* case. He had been envied, sold, imprisoned; *His feet were hurt in the stocks, the iron entred into his soul.* Yet afterward, *Pharaoh* giveth him his own ring, arrayeth him in vestures of fine linen, putteth a gold chain about his neck, maketh him ride in the second chariot he had, caused the people to cry before him. *Bow the knee*, and appointed him Ruler over all the land of *Egypt*, in which height of honour he lived and died.

I V. Wherein adversity treads upon the heels of long prosperity, as in *Jobs* case. The candle of God had long shined upon his head, and the secret of God been upon his tabernacle. His children then were about him, he had washed his steps with butter, and the rock poured him out rivers of oyl. His root was spread by the waters, and the dew lay all night upon his branch. His glory was fresh in him, and his bowe renowned

Vers. 3, 4, 5, 6,  
19, 20.



renowned in his hand, which are his Exerc. 5.  
own expressions *Job* 29. But ere long,  
his servants are slain with the edge of  
the sword, his castle taken away by the  
enemy, all his children killed at once  
vvith the fall of an house in vvhich  
they vv ere feasting, he himself afflict-  
ed in body, vexed in spirit, grieved  
by his comforters, in a vvord brought  
from the throne to the dunghil, so as  
to give just occasion to the proverb, *As  
poor as Job.*

Fifthly, Wherein crosses and com-  
forts take it by turns, so as a man goes  
out of one into another, in a successi-  
on of vicissitudes. Thus it fared with  
*Ezechiah*. After his comming to the  
Crown for divers years *the Lord was  
with him, and he prospered whithersoever  
he went forth.* But in the fourteenth  
year of his reign, the tide of prosperi-  
ty begins to turn. *Sennacharib* comes  
up against him with a most formida-  
ble host, and took his fenced cities.  
He betakes himself to prayer, and the

Aph. 5. Lord delivers him by a miracle, sending an Angel to destroy one hundred eighty five thousand of his enemies in a night. But the next news we hear, is that *Ezechiah* was sick unto death; yet he dies not, but had fifteen years added to his life, and was assured by a sign from heaven of his recovery. Yet presently after all this he receives a sad message from thence concerning the loss of all his treasure, and the wo-  
 full condition of all his posterity. See what a strange succession is here; after glorious victories, comes the loss of his fenced cities, and an alarm given to *Jerusalem* it self. After that a miraculous deliverance, then a mortal sickness, then a cheering sign, but e're long a Message of very sad concernment.

§. 3 VI. Wherein pleasure and sorrow, joy and grief are so interwoven one with another, as a man may seem happy and miserable both at once. *Jacob* is at once scared with hear-  
 ing

ing of *Eſau's* four hundred men, and Exerc. 5.  
cheered with the ſight of an hoſt of An-  
gels ſent to guard him. He doth at  
once receive an hurt in the hollow of  
his thigh, and a bleſſing from the An-  
gel that wreſtled with him. *David* at  
once is hated by *Saul*, and loved by *Jo-*  
*nathan*. *Ahaſhuerus* at once enjoys the  
glory of an abſolute Monarch, and  
is ſleighted by his own wife. *Haman*  
at once ſwims in an ocean of Court-  
delights, and is tormented for the  
want of *Mordechai's* knee. As on the  
one ſide, *Out of the ſtrong comes ſweet-* c Pet. 4. 14.  
*neſs*; when the ſpirit of glory and of God  
reſt upon a ſuffering Saint, becauſe he  
is a Saint and a ſufferer: ſo on the o-  
ther, *Even in laughter the heart is ſorrow-* Prov. 14. 13.  
*full.*

-----*Medio de fonte leporum*

Lucret. l. 4.

*Surgit amari aliquid, quod in iſſis flo-*  
*ribus angat.*

That is,  
Some bitter thing from miſt of ſweet-  
neſs breeds;

D d d 3

And

Aph. 5. And that which vexeth from the flowers proceeds.

§. 4. This God doth for divers good ends and purposes. As first to manifest his wisdom in compounding passages of Providence, so as one shall qualify another: prosperity allay the soreness of adversity; & this assuage the swellings of that. As the painters skill appears in tempering bright colours, and dark shadows; the cooks in mingling sweet & tart ingredients; the musicians in raising harmony out of discords; Oratours in making up curious sentences by a fit opposition of contraries.

Libet in Antithetic.

II. To magnify his goodness. The frame of our spirits is such, that if prosperitie were continued without interruption, we should be apt to swell and presume; if adversity without intermission, to sink and despair. Our weakness such, that we should never give a due estimate to blessings, were we not sometimes taught by experience what it is to be



be under pressures. We learn by sickness to prize health, & by restraint to value libertie. A calm is much more pleasing to us after a tempest; and the shining forth of the Sun after an eclipse. It is therefore an act of much mercy in God thus to intermingle favours & crosses, lest by a constant course of the former, we should grow wanton and effeminate, or by continuance of the latter, sottish and stupid.

III. To keep up and maintain his respect in the world. God will be known to be the Sovereign Lord of all persons and things; the great disposer of all affairs in such a way as seemeth best to himself, & therefore gives out blessings and crosses interchangeably, so as man shall be at no certainty what to expect, but live in a constant dependance on him, who keeps the disposal of prosperity and adversity in his own hands, to the end that man should finde nothing certain but this, that there is a great uncertainty of future events. Wherefore,

§. 5. First,

Aph. 5. §. 5. First, take notice from hence what we are to look for in our pilgrimage here, viz. vicissitudes and changes from one condition into another. If Solomon had nowhere said, *There is a time to weep, and a time to laugh*, experience would soon have forced us to acknowledge that our whole course is chequered with prosperity and adversity; that most of a Christians drink in this life is *Oxymel*, most of his food, *Bitter-sweets*. Whilest *Israel* marched throughout the wilderness, the blackest night had a pillar of fire, and brightest day a pillar of cloud: so in this world, things never go so well with the *Israel* of God, but that they groan under some affliction; never so ill, but that they have some comfort afforded them.

Secondly, Learn to maintain in our selves a mixture of affections suitable to this mixture of Divine dispensations. *Rejoyce with trembling*. Leaven and Honey were both excluded under the

Law

Law from offering by fire : Leaven Exerc. 5.

for its excessive soureness ; Honey for its excessive sweetness ; To shew (saith Ainsworth) that in Saints there should neither be extremity of grief, nor of pleasure, but a mediocrity. We should be carefull in time of prosperity to fear affliction with a fear of expectation, though not of amazement; with such a fear as may cause preparation, but no discouragement. Look at a very fair day, as that which may prove a weather-breeder, and usher in storms. On the other side, in time of adversity hope for refreshment. The Psalmist did so, *All thy waves are gone over me, yet the Lord will command his loving-kindness.*

*Psal. 42. 7. 8.*  
*Nemo confidat*  
*nimum secundis ; Nemo desperet meliora*  
*lapsus. Sen.*  
*Trag.*

Thirdly, Observe the difference that is between this present, and that other world. Dying Aristotle is reported to have said, *I rejoyce that I am now going out of a world of contraries.* This indeed is so. But that which dying men go into is without such mixture. All tears

E e e

shall



Aph. 5. shall be wiped from the Saints eyes ;  
 & impenitent sinners shall have judgement without mercy. Briefly, in this militant Church, as in the Ark of old, *There is a rod, and a pot of manna*. Here upon earth we have little Manna without some rods, little welfare without some sharp affliction; few Rods without some Manna, not many afflictions without some measure of consolation : whereas in *Heaven* there is nothing but Manna, in *Hell* nothing but Rods ; or Scorpions rather.

§. 6. IV. Keep we our selves in a frame of cheerfulness , that we may be alwaies prepared in the day of prosperity to rejoyce. This will appear a duty which we are bound to ,

I. Because God doth not onely approve and like it. ( He loveth a cheerfull giver, so a cheerfull thanks-giver and worshipper. *Nehemiah* was afraid to be seen sad in the kings presence. *Mordechai* durst not go into the court gates with *his sack-cloth on* : dejected looks,

2 Cor. 9. 7.

Nehem. 2. 2.

Ester 4. 2.



looks, and the sack-cloth of an un-  
cheerfull carriage do ill become the  
servant of the king, the followers of the  
court of heaven:) But also require and  
command it, *Serve the Lord with glad-*  
*ness.* The Jews of old were command-  
ed to rejoyce in their solemn feasts:  
which were accordingly to be kept in  
the most cheerfull seasons. The  
*Pass-over* at the first ripening of corn,  
*Pentecost* at the first reaping, and the  
*Feast of Tabernacles* at the end of Har-  
vest.

Exerc. 5.

*Psal.* 100. 2.

*Deut.* 16. 14.  
15.

II. Because Jesus Christ was anoynt-  
ed to give us the oyl of joy for mourning,  
and the garment of praise for the spirit of  
heaviness. He himself indeed was a-  
noynted with the oyl of gladness a-  
bove his fellows, but such as are re-  
ceived into fellowship with him  
should, and shall, if the fault be not in  
themselves, partake with him in some  
degree of the same unction.

*Isa.* 61. 3.

III. Because the Spirit of Christ is  
a spirit of cheerfulness. His two first

Aph. 5. fruits mentioned *Galat. 5. 22.* are *Love and Joy*. Yea when it is said, *Grieve not the holy spirit of God*, *Heinsius* thinketh this to be part of the meaning. Be cheerfull after an holy manner. Let none offend that great guest, the spirit of God by overmuch sadness. And *Drusius* telleth us in the Preface to his *Præterita* of an usual saying among the *Hebrews*, *Spiritum sanctum non residere super hominem mæstum*, that the holy Ghost is not wont to reside upon a sad-spirited man.

Ephes. 4. 30.  
*Sanctam hilaritatem admittite.*  
*Nè quis nimio merore magnum illum hospitem offendat.* *Heins.*  
 in locum.

I V. Because our adversary the Devil, being a melancholy spirit himself, delighteth in our sadness. The prince of darkness loves to see the servants of God in a dark condition. He is gratified and gets advantage by our uncheerfulness. Therefore *Paul* writeth to his *Corinthians* concerning the incestuous person, that upon his repentance they would comfort him and prevent his being swallowed up with overmuch sorrow, *lest Satan*, saith he, should

*should get an advantage of us, for we are not ignorant of his devices.* Exerc. 5.  
2 Cor. 2, 7, 11.

V. Because if we look to our selves, cheerfulness is advantageous both to our bodies, therefore compared to the best food, such as men use to have at feasts. *He that is of a merry heart hath a continual feast.* and the best physick too. Prov. 15. 15.

*A merry heart doth good like a medicine: but a broken spirit drieth the bones.* And also our spirits. Uncheerfulness maketh the soul of a man drive heavily, as the chariots of Pharaoh did in the red sea; but the joy of the Lord oyleth the wheels. Cheerfulness suppleth the joynts of our hearts, and so rendereth them nimble and active in holy performances. See *Nehemiah* 8. 10. Prov. 17. 22.

VI. Because if we cast our eyes upon others, the uncheerfulness of professors often bringeth a bad report upon the profession; and maketh the world ready to beleeve that Christians serve a bad master, or have but an hard service of it, whereas their rejoycing



Aph. 5. in the ways of the Lord would help to bring others in love with religion, See *Acts* 9.31. and *Esther* 8. the two last verses.

§. 7. Fifthly, Endure afflictions so as in the day of adversity duly to consider the Nature, Authour and Ends of Crosses.

I. The Nature of those afflictions that befall men in Christ. They are not from vindicative justice, which is wholly removed from such by the mediation of him in whom they have beleeved, and so not formally punishments: but from fatherly discipline, whereby it cometh to pass that although the matter be the same, there is as much difference between the sufferings of beleevers, and of ungodly persons out of Christ, as there is between the cords wherewith an executioner pinioneth his condemned malefactor, and those wherewith the indulgent Chirurgion bindeth his patient; the ones design being to kill, the others

*Inter vincula  
carnificis &  
Chirurgi. Chamier, Pantlar.*



to cure. They are crosses indeed which Exerc. 5.  
beleevers undergo, but no curses, and  
have no such malignity in them as the  
world imagineth.

II. The Authour, Well might Eli- Job 5 6.  
phaz say, *Trouble springs not out of the  
ground, for it cometh from heaven, and  
that out of love. As many as I love,* Rev. 3.19.  
*saith Christ, I rebuke and chasten.* How  
bitter soever the cup be, which I am to  
drink, and by whomsoever it is handed  
to me, the comfort is, it was of my hea-  
venly fathers mixing, who I am sure  
would not put any poysonfull, al-  
though he do put some displeasing in-  
gredients into it. I will therefore say,  
Christ enabling, as Christ himself did;  
*The cup which my father hath given me, shall* John 18.11.  
*I not drink it?*

III. The Ends, Which are specially  
three. 1. The mortifying of our cor-  
ruptions. *By this shall the iniquity of Ja-* Ho. 27.9.  
*cob be purged, and this is all the fruit to take  
away his sin.* All the harm which the fi-  
ery furnace did the young men in Da-  
niel

Aph. 5. *niel was to burn off their cords; our lusts are cords, cords of vanity in Scripture-phrase; the fiery tryal is sent on purpose to burn and consume them. Afflictions help to scour off this kinde of rust. Adversity like winter-weather is of use to kill the vermine, which the the summer of prosperity is wont to breed.* 2. For the enlivening and quickning of our graces. *I spake unto unto thee in thy prosperity and thou saidst, I will not bear. But elsewhere, Lord in trouble have they visited thee; they poured out a prayer when thy chastening was upon them.* These two places compared shew how apt prosperity is to make men *Gallio's*, adversity to render them *Ze-lots*. As bruising maketh aromatical spices to send out their savour; and collision fetcheth fire out of the flint, which was hid before; so pressures excite devotion. The cold water of persecution is often cast in the Churches face to fetch her again when she is in a swoon.

Jerem. 22. 21. *I spake unto unto thee in thy prosperity and thou saidst, I will not bear.*

Isa. 26. 16. *Lord in trouble have they visited thee; they poured out a prayer when thy chastening was upon them.*

3. For the fur-

furthering of our glory. Christ went *Exerc. 5.*  
from the Cross to Paradise; so do  
Christians. *He was made perfect through* *Heb. 2. 10.*  
*sufferings; so are they. It became him to* *Luke 24. 26.*  
*suffer, and to enter into his glory:* It becomes  
them to tread in their masters steps.  
When the founder hath cast his bell, he  
doth not presently hang it up in the  
steeple, but first try it with his ham-  
mer, and beat upon it on every side,  
to see if any flaw be in it. Christ doth  
not presently after he hath converted a  
man, convey him to heaven, but suffers  
him first to be beaten upon by mani-  
fold temptations, and after advanceth  
him to the crown spoken of *Jam. 1. 12.*  
*Blessed is the man that endureth temptations,*  
*for when he is tried he shall receive the crown*  
*of life which the Lord hath promised to them*  
*that love him.* this crown the cross makes  
way for; although no cross can merit it  
but that of Christ. Yet as law is said to  
work wrath occasionally. So *Our light* *2 Cor. 1. 17.*  
*afflictions which are but for a moment work*  
*for us a far more exceeding & eternal weight*  
*of glory.*




## APHORISME VI.

Providence extends it self, not onely to all created beings, and to all humane affairs, especially those that concern the Church: but even to the sins of Angels and men.

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## EXERCITATION I.

Introduction concerning the contents of this Aphorisme. *Providence over all created beings. Preservation of men to be ascribed to God himself, not to good men, yea not to good Angels, in whom heart-searching and patience wanting. Providence reaching to humane affairs: Oeconomical, Civil, Military, Moral and Ecclesiastical. Anastasius his design frustrate. Rome and our nation instanced in. I. G. castigated.*

- §. 1.  His Aporisme requireth a clear demonstration of these propositions. 1. That divine providence extends it self to all created



created beings. 2. That it reacheth to all humane affairs. 3. That it is especially seen in such affairs as concern the Church. And 4. That although God be not the authour of sin, yet his providence is an actour in it. Unto these when I shall have added an answer to objections, and from each proposition an inference, the whole will be completely handled. Exerc. 1.

The first proposition, which I am to begin with, is, Divine providence extends it self to all created Beings. Well may we strike in with the Levites in that form of acknowledging God, wherein they went before the people, saying, *Thou even thou art Lord alone.* Nehem. 9. 6.  
*Thou hast made heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the seas and all that is therein; and thou preservest them all.*  
 David bringeth it down a little lower, *Thy judgements are a great deep, O Lord,* Psal. 36. 6.  
*thou preservest man and beast.* Job lower yet, *What shall I do unto thee, O thou pre-* Job 7. 20.

Aph. 6. *server of men.* As God made all things by the word of his command, He commanded and they were created, so he *upholds them all in being by the word of his power.* Heaven, earth, sea, man and beast, especially man. It is not with God, as with carpenters and shipwrights, who make houses for other men to dwell in, vessels for others to sail in, and therefore after they are made look after them no more; God who made all things for himself, looks to the preservation of all. It is accordingly said of Christ, *All things were created by him and for him, and by him all things consist.* The creatures are all as vessels, which if unhooped by withdrawing of Gods manutenency, all the liquor that is in them their several vertues, yea their several Beings would run out, and they return to their first nothing. Schoolmen compare God to the sun, creatures to the air. The sun shines by its own nature, the air onely by participation of light from the sun.

Psal. 148. 5.  
Heb. 1. 3.

Col. 1. 16, 17.

Sun. So whatever good the creatures have, is by derivation from Jehovah, the fountain of Being. Take away the light of the Sun, the air ceaseth to shine, and so it is here. As things Artificial are preserved in their being by the duration of such natural things as they consist of v. g. an house by the lasting of stones and timber: so things natural which depend upon God by the continuance of that Divine influence by which they were at first made.

§. 2. It is not in good men to preserve themselves or others. They derogate from God exceedingly that ascribe too much in this kinde to any man, as some luxuriant French wits did to Cardinal Richelieu: of whom they said, *That God Almighty might put the Government of the world into his hands. That France in Gods and the Cardinals hands was too strong; that what the soul was to the body, the same was he to France. Si foret his nullus, Gallia nulla*

Howels Lustra Ludovici, p. 166.

Idem in the poem 'O! is h't ry ef Lewis 13. fol. 2.



Aph. 6. *foret.* Yea one frivilous pamphleter profanely and ridiculously called him, *The fourth person in the Trinity.* Yea, not in good Angels themselves; *Who though they be all ministring spirits, sent forth to minister for them who shall be heirs of salvation?* yet are none of them governing spirits, appointed to provide for mankind the utmost rewards and punishments. They are wanting in two qualifications which should enable them hereunto; one is the knowledge of mens hearts where the truth of grace, or venome of sin lieth: the other patience, whereof no Angel hath enough to bear with men without destroying them for their continual provocations. Whereas in God there is a meeting of both these. See for the former, *Jerem. 15. 9, 10.* *The heart is deceitfull above all things, and desperately wicked, who can know it? I the Lord search the heart; I trie the reins, even to give every man according to his waies, and according to the fruit of his doing:*

Hebr. i. 14.



doing: And for the latter, *Hosea* 11. 9. Exerc. 1.  
*I will not execute the fierceness of mine  
 anger: I will not return to destroy Ephra-  
 im, for I am God and not man: we may  
 add and say, God, and not An-  
 gell.*

§. 3. The second proposition fol-  
 lows, viz. That Divine Providence  
 reacheth to all humane affairs: which  
 we may for methods sake subdivide  
 into Oeconomical, Civil, Military,  
 Moral, and Ecclesiastical. Humane  
 affairs are,

I. *Oeconomical*, such as do belong to  
 a Family. For example, Riches and  
 Poverty, Preferment and Debasement,  
 which in *Hannah's* song are ascribed 1 Sam. 2. 7, 8.  
 to the sole Providence of God. *The  
 Lord (said she) maketh poor, and maketh  
 rich: he bringeth low, and lifteth up. He  
 raiseth up the poor out of the dust, and lifteth  
 up the beggar from the dunghil, &c. yea,  
 to instance in blessings highly prized  
 by Christian Families, Grace and Peace,  
 which are the things prayed for by the  
 Apo-*

**Aph. 6.** Apostles in most of their benedictions. We read of Saints in *Cesar's* household, *Phil. 4. 22.* Nero, that monster of men, was *Cesar* then; he that had published a bloody law, *That whosoever profess himself Christian, should be apprehended as an enemy to mankind, and put to death without any further defence.* Yet even in his house the Providence of God hath so wrought, as to convert and preserve such men as were men of grace; Saints indeed, not onely in his Empire, and under his Government, but in his Family, and under his Roof. As for Peace, that of the Rabbins, although it be somewhat a quaint, yet, may be an usefull observation. Take the first letter (say they) of Gods name, out of the name of the man, and the last out of the womans name, and there remains nothing but fire; implying, that there is like to be nothing but the fire of contention and strife, jealousy and heart-burnings between man and wife, where they come not together in Gods

*Quisquis Christi-  
anum se esse con-  
fictur, & tan-  
quam generis hu-  
mani hostis, sine  
ulteriore sui de-  
fensione capite  
plectatur. Ca-  
merar. Ordr.  
1. cap. 39.  
P. 135.*

Take 'the first  
letter of יהוה  
out of יהוה  
Viz, and ה out  
of אשה For-  
minz, there re-  
mains ו א Ig-  
niz. M. Ga-  
lers Serm. on  
Eleazars pray-  
er Gen. 24. 12,  
13, 14. P. 8.

Gods name. Whereas if wisdome make Exerc. 1.  
the match, as it doth when people  
marry in the Lord, happy are they  
who are so met, *For her waies are waies*  
*of pleasantness, and all her paths are* Prov. 3. 17.  
*peace.*

II. *Civil*, such as belongeth to  
Kingdomes, Republicks, Corporati-  
ons, or to men as combined in such  
Societies. Many are the contrivements  
of men to work themselves and others  
into places of Government: but when  
all this is done, that of the Psalmist  
is most true, *Promotion comes neither* Psalm. 15. 6, 7.  
*from the east, nor from the west, nor from*  
*the south. But God is the judge: he pulleth*  
*down one, and setteth up another.* And  
that of Daniel, *He changeth the times* Dan. 2. 21.  
*and the seasons; he removeth kings, and set-*  
*teth up kings.* Witness this history:  
*Anastasius* a Grecian Emperour having  
no Male issue to succeed him, was de-  
sirous to transfer the Throne to one of  
his three Nephews, whom he had  
bred up; and not being able to re-

Aph. 6.

Causinus his  
Holy Court.  
part. 2. pag. 239

solve which of them he should take , put the thing to lot thus. He caused to be prepared three beds in the Royal-Chamber , and made his Crown to be hanged within the tester of one of these beds , called the Realm , being resolved to give it to him , who by lot should place himself under it. This done , he sent for his Nephews , and after he had Magnificently entertained them , commanded them to repose themselves , each one choosing one of the beds prepared for them. The eldest accomodated himself according to his fancy , and hit upon nothing ; the second did the same. He then expected the youngest should go directly to the Crowned bed ; but he prayed the Emperour that he might be permitted to lie with one of his brothers , and by this means not any of the three took the way of the Empire , which was so easie to be had , that it was not above a pace distant. *Anastasi*us , much amazed , well saw God would



would transfer the Diadem from his Exerc. 1.  
race, as he did afterward to *Justine*.  
Who can read and consider such ex-  
amples without saying as he did,

*Ludit in humanis Divina potentia re-  
bus.*

That is,  
*Divine power often dares  
Desport it self in mens affairs.*

Remember *Daniels* four beasts, and  
the seven heads of that beast in the *A-  
pocalyps*, conceived by interpreters to  
resemble the seven forms of Govern-  
ment which *Rome* was to undergo suc-  
cessively; from a Common-wealth to  
Kings; from Kings to Consuls; from  
Consuls to Dictatours; thence to De-  
cemvirs; thence to Tribunes of the  
people; thence to Emperours; thence  
to Popes. Reflect upon this Nation  
of ours, which hath been governed at  
first by *Britains*, then *Saxons*, then  
*Danes*, then *Normanes*: one while in  
the way of an Heptarchy, another  
G g g 2 while

Aph. 6. while of a Monarchy, and now of a Republick ; and, if thou canst, refuse to crie out, *O the depth !*

§. 4. III. *Military*, such as belong to the managing of Wars. It is not for nothing that God is so often styled, *Lord of hosts* in the Old Testament. We finde him so called no less then one hundred and thirty times in two of the Prophets, *Esaias* and *Jeremy*. Because in ordering of Martial affairs, he in a manner doth all. Captains, and superiour Officers may, and do consult, but God determines. They throw the dice, he appoints the chance; they set their men as it pleaseth them, he in the issue plays the game as it pleaseth him. Hear *David* in that Psalm of his which he made in the day that the Lord delivered him from the hand of all his enemies, and from the hand of *Saul*, speaking of his own experiments, and celebrating God as assisting him both in the field, and at sieges, *By thee I have*  
run

run through a troop , and by my God have Exerc. 1.  
 I leaped over a wall: giving him Psal. 18.29.  
 strength , activity, skill. It is God that  
 girdeth me with strength. He maketh my Verse 32, 33,  
 feet like bindes feet. He teacheth my hands 34.  
 to war , so that a bowe of steel is broken by  
 mine arms. Yea , success and victory. Verse 39. 40.  
 Thou hast girded me with strength to the  
 battel ; thou hast subdued under me those  
 that rose up against me. Thou hast also gi-  
 ven me the necks of mine enemies , that I  
 might destroy them that bate me. In the  
 New Testament, we seldome or never  
 meet with that title. That which  
 comes nearest it is , Lord God Almigh-  
 ty ; and this occurs twice in the Revel-  
 ation , when mention is made of the  
 victories which it pleaseth God to give  
 to the Reformed Churches against An-  
 ti-Christ and his adherents , once in  
 these words , We give thanks , O Lord Rev. 9. 17.  
 God Almighty , which art , and wast ,  
 and art to come ; because thou hast taken  
 to thee thy great power , and hast reigned.  
 And again in these , Great and marve- & 15, 3.  
 G g g 3 lous

Aph. 6. *lous are thy works , Lord God Almighty, just and true are thy waies, Thou King of Saints.*

*Tit. 2. 12.*

IV. *Moral*, such as belong to good manners. or in more Gospel terms, *To living soberly, righteously, and godly in this present world.* The two former I well know are pretended to by men unregenerate, yea, by heathens. *Socrates* (they say) lived so soberly, as not to be discomposed by any outward emergency, to shew himself alwaies the same man. *Fabritius* so righteously, as that it was commonly said of him, *To turn the Sun out of its course would be found more easie, then to turn him from the way of justice.* But for godliness, which is the third, it were hard, if any should pretend to that without strong impressions from God in Christ, yet the *Pelagians* of old did, asserting those virtues which appeared in Moral men, who had not received Christ Jesus the Lord, nor known what it was to walk in him, for true graces: for  
which



which very fault, as *S. Austin* tels us, *Exerc. 1.*  
 above all others, the Christian Church *August. contr.*  
 did most detest them: yea, a Christi- *Julian. Pelag.*  
 an Minister of late hath in print dared *14. 5. 3.*  
 to collect from that saying of *Paul*,  
*All men have not faith*, an implication, *J. G. Preface*  
 “That men who act and quit them- *to the Reader*  
 “selves according to the true princi- *before Red.*  
 “ples of that reason which God hath *Redeemed, fol.*  
 “planted in them, cannot but believe, *6. à fine.*  
 “and be partakers in the precious  
 “faith of the Gospel. But we have  
 been taught, and must teach that it is  
 not in the power of any inferiour cre-  
 ature so to improve it's faculties, as  
 to raise up it self to a superiour rank.  
 No tree can make it self a beast, no  
 beast a man, no man a Saint by the  
 bare improvement of his reason,  
 whence he comes to be a man. *Moral*  
 principles prove to such as relie upon  
 them, and seek no further, *Mortal* prin-  
 ciples. We believe that of *Prossper* “The  
 “whole life of an unbeliever is sin.  
 “Neither is there any thing good,  
 “where

*Omnis infideli-  
 um vita pecca-  
 tum est, & nihil  
 est bonum, sine  
 summo bono.  
 ubi enim deest  
 agnitio eterne  
 & incommuta-  
 bilis voluntatis,  
 falsa virtus est  
 & in optimis  
 moribus.  
 Prossper, sent.  
 106.*

Aph. 6. where the chief good is wanting --but false virtue in the midst of the best manners.

V. *Ecclesiastical*, such as belong to the Church, and the legitimate members of it. In that Song of Loves, *Psal. 45. 9. Upon thy right hand did stand the Queen in gold of Ophir*, is meant the Church. Look as an indulgent Prince, besides the common affection he bears, and protection he gives to all his subjects, hath a peculiar respect to, and converse with his Princess: so there is a peculiar providence of God toward his Church; the handling whereof at large I refer to the next Exercitation.

## EXERCITATION 2.

Deuteron. 11. 12. opened. *Gods care over the Church proved from the provision he makes for inferiour creatures. From Israels conduct. From the experiments and acknowledgements of saints in all ages. Experiments of the Virgin Mary, Rochellers, Musculus, acknowledgements of Jacob, David, Psalmist, Austin and Urfin. From Gods causing things and acts of all sorts to cooperate unto the good of the saints. Isaiah 27. 2, 3. explained. The Church preserved from, in, and by dangers.*

§. 1. **O**ur third proposition is, That divine Providence is seen more especially in such affairs as concern the Church, and the members thereof. In order to the clearing whereof, I intend to insist upon two places of Scripture. The first is that in *Deuteronomy*, 11. 12. Where *Moses* describing the land of *Canaan*, saith of it thus, *A land which the Lord thy God careth for: The eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.* That land was then the onely habitation of Gods Church, and besides, a lively type of the Catholick

H h h                      Church

Ἐπισκοπεῖται  
LXX. hic.

Aph. 6.

Church which was afterwards to be spread over the whole face of the earth, whence it is that beleevvers in all places were styled *inward* Jews, and the *Circumcision*.

Rom. 2. end.  
Philip. 3. 3.

This continual care of God over his Church and the members thereof appeareth,

Matth. 6. 26.

I. From the provision made by him for inferiour creatures. So our Saviour argueth. *Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better then they?* They have no caterers to bring in provision from them; no barns to fetch provision out of; yet want it not, but go cheerfully on, chirping continually, because God feedeth them: and that sometimes in a way little less then miraculous, if that be true which is reported by some good writers, namely, that when the young ravens are forsaken of their dams and left bare, out of their own dung there ariseth a worm

B. Andrews  
pattern of Ca-  
techistical do-  
ctrine pag. 6c.



worm which creepeth to their mouths, and becomes nourishment to them. Exerc. 2.

§. 2. II. From the conduct of Israel after the flesh in former times. A breviate of that Nations story will presently let us understand how they were brought into that land, (whereof this place in *Deuteronomy* speaketh) and cared for there by a thousand providences. Time was when *Joseph* was raised up to be a nursing father to them, & that by a most remarkable dispensation. He had been formerly sold into *Egypt*, was imprisoned without cause, cast as *Junius* thinketh, into that prison whereunto such were put as had most highly offended the king, to be sure into one *where his feet were burt in the stocks, and he laid in irons*. Had not his prison-house been so bad it is like he should not have had opportunity to make himself known to butler and baker of *Pharaoh*, who were his fellow-prisoners. The butler being restored to his place according to *Josephs*

*Psal. 105. 17, 18.*

Aph. 6. interpretation of his dream, forgets to acquaint *Pharaoh* with him till all other means had been used to quiet the kings minde, and none found effectual: then he speaketh, and then is *Joseph* speedily advanced. Being so he becometh a preserver of the Church in his father, brethren and their families. Afterwards when there was risen another generation that knew not *Joseph*; and the king of *Egypt* had set himself by force and art to extinguish *Israel*, the bush, although burning was not consumed in the midst of the fire: their burdens were increased, yet their persons multiplied; and *Moses* ere-long raised up to deliver them out of their bondage. A man preserved by the daughter of that *Pharaoh*, whom he was called to destroy, and by that means brought up at court, yea instructed there both in the Art and Government, and in all the learning of the *Egyptians*. Under his conduct God did for them (as one Prophet speaketh) terrible

*rible things which they looked not for.* Puls Exerc. 2.  
 them out of *Pharaohs* bosome in spite Ifs. 64. 3.  
 of his heart, at their departure sendeth  
 them laden away with the jewels and  
 treasures of *Egypt*; maketh a passage  
 for them through the sea, and accom-  
 panieth their hosts into the wilderness.  
 There providence fetcheth them water  
 out of a rock, then which nothing drier;  
 and bread from heaven, which is  
 wont to grow out of the earth. There  
 their food is *Manna & Quails*; a cloud  
 and pillar of fire their guides, when  
 this servant of God was dead, up steps  
*Joshua* in his room, bringeth them in-  
 to and setteth them in the promised  
 land; which proved to them after their  
 settlement by lot, *an habitation of*  
*righteousness and mountain of holiness.* A  
 land flowing not onely with tempo-  
 ral, but also with spiritual milk and  
 honey, after *Solomon* had erected a ma-  
 gnificent Temple for them, which was  
 the wardrobe of those ceremonies  
 wherewith God was then to be served.



Aph. 6. Then were they ( as the *Psalmist* hath it ) abundantly satisfied with the fatness of Gods house, and made to drink of the river of his pleasures.

But their sins having at length cast them out of that good land, and occasioned the burning of their Temple, God left them not destitute of his help, but ordained for them sundry refreshments in the time of their captivity. This among others in *Esthers* time. King *Ahasuerus* under whom they then were in a state of captivity had his sleep taken from him, would spend the time not in this or that exercise but in reading; of all books, calls for that of the *Chronicles*; of all places hath that read to him which concerned a good service done by *Mordechai* a Jew; doth not onely take notice of it, but enquire what reward had been given him; understanding he had received none causeth *Haman* his favourite to be called; putteth him upon doing singular honour in the view of all men to this

*Mordechai*



*Mordechai*, giveth his wife *Queen Est-* Exerc. 2.  
*her* occasion of impleading this *Haman*,  
 discovering his plot against all the  
 Jews, and preventing that massacre of  
 them, which should speedily have been  
 executed. Yea providence went on to  
 work so happily in the hearts of those  
 Monarchs, who then held them ca-  
 ptives, as not long after to proclaim  
 their deliverance, and liberty for them  
 to rebuild both *Jerusalem* and the *Tem-*  
*ple*; which they also attempted.

Whilest the second Temple was  
 building by *Herod*, not so magnificent  
 as the former, yet in some respect more  
 glorious: if *Josephus* misinform us  
 not, for the space of almost ten years it  
 never rained all that while in the day  
 time, the providence of God so order-  
 ing it, lest the work should be inter-  
 rupted. Yea so remarkable was the  
 power and greatness of God in assist-  
 ing the builders then, that we finde  
 him in *Haggai* and *Zechary*, their Pro-  
 phesies, which were both written a-  
 bout

*Nunquam in-  
 terdiu ne inter-  
 ruumperetur adi-  
 ficatio pluisse.  
 Joseph. Antic.  
 Judaic. lib. 15.  
 cap. 14.*

Aph. 6. bout that time, frequently styled by that name, *The Lord of hosts*, particularly five times in four verses of Haggai. Thus saith the Lord of hosts, yet once it is a little while, and I will strike the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater then of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts. That which raised the glory of this second above that of the first Temple was the personal presence of Jesus Christ in it. His coming, preaching, suffering, so ripened the sins of this people (who began again to degenerate after their return) as hot weather doth the corn, that ere long they and their Temple became a prey to the Roman Eagle.

§. 3. III. From the experiments  
and

and acknowledgements of godly persons in several ages. The Blessed virgin *Mary* after her journey to *Bethlehem*, and lying in of her childe there, may be probably thought to have been straitned in her means, as being but poor, and not to have sufficient for the maintenance of her childe, her self and *Joseph* in the journey they were to take presently after into *Egypt*. See how God provideth; hard before that, he sendeth the wise men from the east, and they bring costly presents with them, gold among others, which was certainly of no small use for defraying their ensuing charges. In the year 1573 when the Protestants were besieged in *Rochel* by the French kings forces, God sent them in daily with the tide an infinite number of small fishes: such as before that time were never seen within that haven, and presently upon the end of the siege retired again. We reade of *Wolfgangus Musculus*, a late Germane Divine, that having received by *Lu-*

Exerc. 2.

Chemnic  
harmon.

Collection of  
French mss-  
sacres p. 288.



Aph. 6. *thers books, the light and sence of the Gospel, he forsook his Monastery and married: that after this he was so poor, as to let his wife go out to service, and betake himself to work with a weaver, who proved an Anabaptist. That during his abode there, he solaced himself with this distich,*

*Est Deus in cælo, qui providus omnia  
curat :*

Melch. Adam.  
in vit. Theol.  
Germ. p. 373.

*Credentes nusquam deseruisse potest.*

That is,

*There is a God in heaven, who such as  
cleave*

*This providence on earth, can never  
leave.*

That the Anabaptist within a while turned him off, and he being then to seek for maintainance, was hired to work at Strasborough about the town ditch, which was then to be new cast and enlarged, and to have begun the next morning. That Bucer having notice



tice hereof, and of his parts, prevailed Exerc. 2.  
over night with the Consul to give  
him a call to the work of the Mini-  
stry, which he gladly embraced.

Suitable to these and the like experi-  
ments are the following acknowledg-  
ments. Jacob, *I am not worthy of the* Gen. 32. 10.

*least of all thy mereies, and of all the truth  
which thou hast shewed unto thy servant :  
for with my staff I passed over this Jordan,  
and now I am become two bands. David ,* Psal. 27. 9, 10.

*Thou hast been my help , leave me not , nei-  
ther forsake me , O God of my salvation.  
When my father and my mother forsake me,  
then the Lord will take me up. Another*

*Psalmist, Psalm , 71. 5, 6, 7. Thou art  
my hope , O Lord God : thou art my trust  
from my youth. By thee have I been holden  
up from the womb. Thou art he that took  
me out of my mothers womb : my praise  
shall be continually of thee. I am a wonder*

*unto many ; but thou art my strong refuge.  
Austin again and again to this purpose.*

*“The Lord hath so looked after me,  
“as if he had in a manner forgot the*

*Sic gressus meos  
considerans, &c.  
veluti si totius  
creaturæ obli-  
tus, tantum me  
solum consideres.  
August. Soliloq.  
c. 14.*

Aph. 6. “ whole creation, to consider me and  
 “ my ways. He so careth for every  
 “ Saint, as if he cared for none be-  
 “ sides; so for all, as if he had but one  
 to care for. And *Piscator in Ursins*  
 life reports, that he, to wit, *Za-*  
*charius Ursinus* was wont to say, *I had*  
*often lyen in the streets, had not the Provi-*  
*dence of God been mine hostess, and afforded*  
*me a lodging. Nisi hospita fuisset divina*  
*providentia.*

*Deus ita curat*  
*unumquemque*  
*nostrum tan-*  
*quam solum cu-*  
*varet; & ita u-*  
*niversos ut sin-*  
*gulos. Id. con-*  
*fess. l. 3. c. 11.*

§.4. IV. From the effects of care as-  
 cribed to God, when Scripture speaks  
 of him after the manner of men. For  
 example, we men are by our cares  
 made sollicitous and thoughtfull a-  
 bout the person or the thing cared  
 for. So the Psalmist saith of God, *I*  
*am poor and needy, and the Lord thinketh*  
*upon me. Thou art my help and my delive-*  
*rer, make no tarrying, O my God. We are*  
*rendred inquisitive what to do for*  
*them. So the Scripture brings in God,*  
*saying, How shall I do for the daughter*  
*of my people? O Ephraim, What shall I do*  
 unto.

*Palm. 40. ult.*

*Jerem. 9. 7.*

*Hosea 6. 1.*

unto thee. We are grieved if they mis- Exerc. 2.  
 carry. Of God it is said, *His soul was* Judges 10. 16.  
*grieved for the misery of Israel.* We are  
 not content till we have taken a parti-  
 cular survey of whatever concerns  
 them. So of God it is said, *That he* Matt. 10. 30.  
*numbreth their hairs, bottleth their tears;* Psal. 56. 8.  
 hath a book of life for their names, Luke 10. 20.  
 a book of providence for their mem- Psal. 139. 16.  
 bers, and a book of remembrance for Mal. 3. 16.  
 their discourses. Lastly, as men ende-  
 avour the good of such as they receive  
 into their special care, and do what  
 they can to make things operate to that  
 end; so we know (saith S. Paul) that  
 all things work together for good to them that  
 love God; to them who are the called accord- Rom. 8. 28.  
 ing to his purpose. Make me this asserti-  
 on good, and the abundance of his  
 care will be presently visible to any  
 man. Now this may be done by  
 shewing how God makes use of  
 things, and of acts of all sorts to this  
 end.

6. 5. I. Of all sorts of things, whe-



Aph. 6. ther Natural, or Artificial, Necessary, or Contingent, Real, or Imaginary. The reflexion of the Sun-beams upon water is a natural thing; If Providence orders so, as the *Moabites* taking it for bloud, conjecture a mutiny in the armies of the king of *Israel* and *Judah*, come up disorderly, and perish. So this *deceptio visus* in them, wrought for the Churches deliverance. Those Trumpets, Pitchers and Lamps in the seventh of *Judges* were things artificial, no way able of themselves to produce such an effect, as the defeat of an huge hoste: yet the Lord so disposeth of the sound of the Trumpets, breaking of the Pitchers, and burning of the Lamps, as by them to strike a terrour into the great army of *Midian*, and make them flie. That the fire should burn, and the sea keep it's channel according to the order of nature, were necessary things: yet did providence so over-rule in the case of those three Worthies in *Daniel*, that the fire,

though

2 Kings 3. 22,  
23, 24.



though it burnt up their accusers, Exerc. 2. should not so much as scorch them; and semblably in the *Israelites* case, that the sea, though it swallowed up the *Egyptians*, their enemies, should afford a safe passage to the *Hebrews*. What more contingent then that *Pharaoh's* daughter should go with her maids to wash in the river at that very place where *Moses* was exposed? that seeing an infant, she should imagine it an *Hebrew*, be moved into pitty towards it, adopt it for her own son, and light upon the childes own Mother to be it's nurse? yet upon this did *Israels* redemption much depend. There were such real alterations in the heavens, that *the stars* are said to have fought against *Sisera* in their orders. Elsewhere an imaginary noise was so apprehended by the *Syrians*, as to make them flie, and leave their tents, whereupon followed great plenty after a famine.

Judges 5. 20.  
2 Kings 7. 6,  
7, &c.

II. Acts of all sorts, whether voluntary

Aph. 6. luntary, or involuntary, gracious or sinful. *Augustus* his taxing the Roman Empire, & requiring every one to repair to his own city, was a voluntary act on his part to enrich himself; but ordered by Providence to further ends: for hereby the virgine *Mary* comes to *Bethleem*, and *Christ* was there born in the place so long before prophesied of. *Austin* was once out in his Sermon much against his will; but providence disposed it to the conversion of a soul. The storie is this. That holy man fell one day in the pulpit upon a large discourse against the *Manichees*, contrary to his purpose and intention when he came thither. At his return home spake of it, asked *Possidonius* and others whether they did not observe it. Their answer was, they did, and wondered. Whereupon he said, "God  
 " *I believe hath made use of my oblivion and*  
 " *errour to cure some one or other of the peo-*  
 " *ple.* Some two days after one *Firmus*  
 a merchant comes to him, and falling  
 down

*Credo quod aliquem errantem in populo Dominus per nostram oblivionem curari voluit.*  
*Possidonius in vita August.*

down at his feet with tears, confesseth **Exerc. 2.**  
 he had been nursed up for many years  
 together in the heresie of the *Manichees*,  
 but was that day by his Sermon right-  
 ly informed, truely converted, and  
 made a Catholick : which *Austin* and  
 others then hearing, “ glorified and  
 “ admired the profound counsel of  
 “ God in converting souls when he  
 “ will, and by whom he will, whe-  
 “ ther the Preacher know of it or not.  
 How gracious acts, such as *Obadiab’s*  
 hiding and feeding the Prophets, *E-*  
*bed-melech’s* helping *Jeremy* in and out of  
 prison, are subservient to Providence  
 in procuring the Churches good, is ea-  
 sie to discern. It is so even in sinfull  
 acts themselves. Such was the *Phili-*  
*stines* invading the land of *Palestina*,  
 yet there was a time when their doing  
 it was so disposed of, as to be a means  
 of preserving *David* and his men.  
*Saul* was then ready to seize upon his  
 prey, but was diverted by this news,  
 coming in that very nick of time. *Saul*

*Profundum con-*  
*silium Dei admi-*  
*rantur ac stupen-*  
*tes glorificave-*  
*runt ejus nomen,*  
*qui cum volue-*  
*rit, & unde vo-*  
*luerit, & quo-*  
*modo voluerit,*  
*per scientes, &*  
*per nescientes a-*  
*nimum opera-*  
*tur salutem.*  
*Ideu. Ibid.*



*Aph. 6.* went on this side the mountain, and David  
*1 Sam. 23. 26,* and his men on that side of the mountain :  
*27, 28.* and David made hast to get away for fear  
 of Saul , for Saul and his men compassed  
 David and his men round about to take  
 them. But there came a messenger unto  
 Saul, saying, Haste thee, and come, for the  
 Philistines have invaded the land : where-  
 fore Saul returned from pursuing after Da-  
 vid, &c.

§. 6. The second Text I have made  
 choise of to insist upon, is in the Pro-  
 phesie of *Esaïas*, Chapter 27. verse 2, 3.  
*In that day sing ye unto her ; A vineyard*  
*of red wine. I the Lord do keep it , I will*  
*water it every moment : lest any hurt it , I*  
*will keep it night and day. The Prophet*  
*had said before of this vineyard , that*  
*God looking it should bring forth grapes ,*  
*it brought forth wilde grapes. But it be-*  
*ing since purged , here he calls it a*  
*vineyard of red wine , that is of the best,*  
*according to that in Solomons Proverbs,*  
*Look not thou upon the wine when it is red,*  
*when it gives his colour in the cup, when it*  
 moves

*Esaï. 5. 2.*

*Prov. 23. 31.*



*moves it self aright.* So as we are here Exerc. 2.  
 by it to understand a reformed  
 Church. Such at this day are the Pro-  
 testant Churches come out of Popery:  
 For we may distinguish a four-fold  
 face of the Christian visible Church  
 spoken of by Divines. The first *fair*,  
 in the Apostles time, she was then a  
*virgin undefiled*: the second *Spotted*, in  
 the succeeding age of Fathers and He-  
 reticks, wherein traditions began to  
 prevaile, she was then a *Wanton*: the  
 third *Deformed*, when Popery over-  
 spread all; she was then an *Whore*: the  
 fourth *Reformed*, since *Luthers* time:  
 she is now a *Matrone*, and may ex-  
 spect, so far as it shall be for her good,  
 and her keepers glory, that continuall  
 irrigation, and constant custody,  
 which is here spoken of. Such as  
 wish and project (as some have done  
 the total and final ruine of the visible  
 Church) must effect it in a time that  
 neither belongs to day nor night: for  
 the Lord hath here promised *to keep it,*  
K k k. 2
*lest*

Aph. 6. lest any hurt it , yea, to keep it night and day.

There is a three-fold preservation, which it, and the members of it may look for from Divine Providence. One from, another in, and a third by dangers. First, from dangers, according to the promise in one of the *Psalms*, *Because thou hast made the Lord which is my refuge , even the most high , thy habitation : There shall no evil befall thee , neither shall any plague come nigh thy dwelling.* “ *Austin* had appointed to go to “ a certain town to visite the Christians there, and to give them a Sermon or more. The day and place “ were known to his enemies , who “ set armed men to lie in wait for “ him by the way which he was to “ pass , and kill him. As God would “ have it, the guide whom the people “ had sent with him to prevent his “ going out of the right way mistook, “ and led him into a by-path , yet “ brought him at length to his journey

*Agnoscent omnes miram Dei providentiam, cui ut liberatori gratias merito agerunt. Possidonium in vita August. cap. 12.*

“ neys end. Which when the people Exerc. 2.  
“ understood , as also the adversaries  
“ disappointment , they adored the  
“ Providence of God , and gave  
“ him thanks for that great delive-  
“ rance.

II. In dangers. So in Job 5. 19, 20.  
*He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword.*  
In time of famine the widdow of Sarepta's store was made to hold out. The Providence of God was with Daniel in the lions den , shutting up the mouths of those furious beasts; & with the men in the fiery furnace , giving a prohibition to the fire that it should not burn, when they were in the jaws of danger, yea of death. The Church hath always been a Lilly among thorns, yet flourishes still. This bush is yet far from a consumption, although it have seldome or never been out of the fire.

Aph. 6.

III. By danger. there is a preservation from greater evils by less. No poyson, but providence knoweth how to make an antidote; so *Jonah* was swallowed by a whale, and by that danger kept alive. *Joseph* thrown into a pit, and afterwards sold into *Egypt*, and by these hazards brought to be a nursing father to the Church. *Chrysostome* excellently, *Fides in periculis secura est, in securitate periclitatur*. Faith is endangered by security, but secure in the midst of danger, as *Esthers* was, when she said, *If I perish, I perish*. God preserveth us, not as we do fruits that are to last but for a year, in sugar; but as flesh for a long voyage in salt, we must expect in this life much brine and pickle, because our heavenly father preserveth us as those whom he resolveth to keep for ever, in and by dangers themselves. *Pauls* thorn in the flesh which had much of danger and trouble in it was given him on purpose to prevent pride, which was a greater evil. *Lest I*, said he,

*Homil. 26. operis imperf. in Matt.*



he, should be exalted above measure through abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Elsewhere, having commemorated Alexander the copper-smith his withstanding and doing him much evil, yea Nero's opening his mouth as a lion against him, and the Lords delivering of him thence, he concludeth as more then a conquerour. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever, Amen.

Exerc. 2.

<sup>2</sup> Cor. 12. 7.

<sup>2</sup> Tim. 4. 14,  
15, 17, 18.

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EXER-

## EXERCITATION 3.

*Hard-heartedness made up of unteachableness in the understanding, untractableness in the will, unfaithfulness in the memory, unsensibleness in the conscience, and unmoveableness in the affections. metaphors to express it from the parts of mans body, stones and mettals. A soft heart. Mischief, fearedness, and virulency attendants of hardness. God concurring thereunto by way of privation, Negation, permission, presentation. Tradition to Satan. Delivering up to lusts, and infliction.*

§. 1. **O**Ur fourth proposition is still behinde, viz. Divine providence is an actour even in sin it self. I shall single out hardness of heart, a sin common to all sorts of men, though in different degrees, intending to declare, I. What hard-heartedness is. II. That it is a sin. III. That God is an actour in it.

For the first. This word *Heart* is of various acceptions in the Scripture. Sometime it signifieth the understanding, as when it is said, *God gave Solomon largeness of heart, as the sand.* that is, He had

had an understanding full of notions, Exerc. 3.  
as the sea-shore is full of grains of sand.  
Sometimes put for the will, as when  
*Barnabas* exhorteth the Christians of  
*Antioch* to cleave to the Lord with purpose Acts 11. 18.  
of heart. that is, with the full bent and  
inclination of their wills. For as to  
know is an act of the understanding,  
so to cleave is an act of the will. Some-  
times for the memory, as when the  
blessed Virgin is said to have laid up all Luke 1. 51.  
our Saviours sayings in her heart. that is,  
kept them under lock and key, like a  
choice treasure in her remembrance.  
Sometimes for conscience. So the A-  
pôstle speaketh of a condemning and not 1 John 3. 20.  
condemning heart. Now Gods deputy in  
point of judicature is conscience; which  
*Nazianzen* therefore calleth ὁ νοῦς δικαστήριον,  
a domestical tribunal, or a judge with-  
in doors. Lastly, Sometimes for the  
affections. So the Prophet *Ezekiel* saith  
of people, that when they sate hearing  
the word, *their heart went after their co-* Ezek. 33. 31.  
*vetousmes*. that is, their fears, and hopes,

Aph. 6. their desires, love and other affections were upon shops, ships, land and other commodities even while they were busied in the worship of God. Each of these faculties called Heart in the book of God is liable to its peculiar indisposition and distemper. All put together make up the hard-heartedness, of which we are treating; the particular ingredients whereof are these that follow.

I. *Unteachableness in the understanding.*

John 12. 40.

*Scripture joyneth blinding of eyes and hardning of hearts as near a kin. He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted. It is proverbially said, Lapidiloqueris; One had as good speak to a stone as to an unteachable man: and we are all so by nature. Whence that*

1 Cor. 2. 14.

*of Paul, The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned. Such*  
are



are often present at Sermon, so are the Exerc. 3.  
pillars of stone in the Church, and they  
understand both alike.

§. 2. II. *Untractableness in the will.*

There was reason enough spoken to  
*Sibon* by *Moses* his messengers; but all  
would not incline him to yield a pas-  
sage to the army of *Israel* in an amica-  
ble way, because he was hardened. *Si-*  
*bon* king of *Heshbon*, saith *Moses*, *would*  
*not let us pass by him, for the Lord thy God* Deut. 2, v. 27.  
*hardened his spirit, and made his heart ob-* 28, 30.  
*stinate, &c.* So was there enough said  
and done to *Pharaoh* but still the bur-  
den of his story is this, *He hardened his*  
*heart and would not let Israel go.* Steep a  
stone in oyl, it continueth hard still.  
*Pharaoh* had sundry mercies shoven  
him, being delivered from one plague  
after another upon *Moses* his prayers;  
but the oyl of mercy could not soften  
him. Beat upon a stone with an ham-  
mer, it is a difficult thing, and in some  
cases impossible to make an impres-  
sion. The hammer of Gods word in

Aph. 6. the mouth of *Moses* and *Aaron*, held as it were by the handle of ten notable miracles, gave ten mighty blows at *Pharaohs* will; yet could make so little impression, that after the ten plagues his heart was ten times harder then before.

III. *Unfaithfulness in the memory.* Pertinent hereunto is that upbraiding passage of our Saviour to his Disciples, *Have ye your heart yet hardened? do ye not remember?* they seemed to have at present forgotten two of Christs miracles, and are therefore charged with hardheartedness. Let water fall upon flesh it moisteneth it, upon earth it soaketh in and rendereth it fruitfull: let it fall upon a rock it runneth presently off and leaveth no footsteps behinde it. Where hardness of heart prevaieth (as here it did not, and therefore the disciples a little awakened by Christs interrogations were able to give an account of his miracles) there is commonly no more of a chapter, sermon

or

Mark 8. 17,  
18.

Verf. 19, 20.

or pious discourse remaining in the hearers memory, then there is moisture upon a rock after a good showre of rain.

*I V. Unsensibleness in the conscience.*

*St Paul speaketh of some past feeling, and of others that had their consciences seared with an hot iron, without all sense as a member once cauterized. Smite a stone as long as you will, beat it while you can stand over it, it complaineth not; lay a mountain upon it it groaneth not. Such are some mens consciences. Let God beat upon them with sermon after sermon, cross after cross; let them have worlds of oaths, lies, cheats, & other sins to answer for, they feel not the load of these mountains, complain not of them, but perhaps with Judas go out from the Sacrament to play the traytour, and with king Abaz sin yet more in their distress. Although temperance, modesty, and the like dispositions be in some measure quite extinguished, yet if consci-*

*Ephes. 4. 22.*

*1 Tim. 4. 2.*



Aph. 6. ence, like *Jobs* messenger be still left to report the story of this desolation, there is some hope; but if, as *David* sometime dealt with the Philistines, all be slain, and none left alive to bring the tidings, if not onely al ingenuity be banished, but the very mouth of conscience also stopt, the case is desperate.

V. *Unmoveableness in the affections.* See an instance thereof in king *Zedekiah*, of whom it is said, *He did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel.* *Zedekiah's* heart was so obdurate, as not to have his affections moved with any thing that *Jeremiah* could say or do. Let a man go about to make an oration to a stone, be it never so eloquent and pathetical, the stone

2 Chron. 36.  
12, 13.

*Non magis in-  
cepto cultus  
sermone move-  
tur, Quam si  
dura silex aut  
Marpesia cant.  
Virg.*



stone is not affected with it; No more Exerc. 3.  
are many hard hearts with the voice of  
Gods word or rod. Tell them of the  
beauty of Christ, they are not per-  
swaded to love him; of the ugliness of  
sin they are not induced to hate it; of  
the torments of hell, they are not mo-  
ved to fear and shun it. Such is the  
nature and composition of hard-  
heartedness, which was the first thing  
to be spoken to.

§. 3. The second particular is, the  
sinfulness of that frame, which ap-  
peareth from the expressions, the op-  
posites, and the attendants of it men-  
tioned in holy Scriptures.

I. From the expressions, which are  
borrowed some from the bodies of  
men liable to a double *πῶρος*, others from  
mettals, and others from stones. *πῶρος*  
signifieth not onely the thick brawny  
skin that groweth over the labourers  
hand, and travellours foot, rendering  
that part insensible: but also among  
Physicians that knottiness which  
groweth

Aph. 6. groweth upon the joynts in some diseases as in a long-continued gout, by them called *nodosa podagra*, and pronounced incurable by physick, *Tollere nodosam nescit medicina podagram*. Hardness of heart is expressed by this, *Mark 3. 5. John 12. 40.* Elsewhere from metatals, as in that of *Isaiah, Thou art obstinate, thy neck is an iron sinew, and thy brow brass.* When men will no more stoop to the precepts of Christ, then a beast would to the yoke, if his neck were of iron: sinews are instruments of motion, they all go down from the head to the body by the neck; if the neck should be stiff and the sinews of iron it would not be possible for the head to bow down. Such is the state of obstinate persons. Yea and further, the Prophet here ascribeth to them *a brow of brass.* The brow is that place where shame is wont to discover it self; this is said to be of brass to note their impudency. An hard heart is frequently accompanied with a brazen face. And

*Placet durities  
in artubus.  
Budæ. commentar.*

*Isa. 48. 4.*

in

in other places from stones. (An hard Exerc. 3.  
heart is usually called *an heart of stone*) Ezek. 11. 19.  
Yea the hardest of all stones, the Ada- and chap. 36.  
mant. *They made their heart as an adamant* 26.  
*stone lest they should hear the law &c.* Z:char. 7. 12.  
stones  
are drier, and more inflexible then met-  
tals themselves. Chymicks can distill  
mettals, and alter the shape of them to  
serve their turns. But *Moses* could not,  
without a miracle, fetch water out of  
a rock, nor can men by the help of fire,  
change the shape of a stone and render  
it flexible. "Well might one of the Fa-  
"thers cry out by occasion of what  
"befell at our Saviours passion, O the  
"hearts of the Jews harder then rocks!  
"the rocks rent, but their hearts were  
"further from rending then before.  
"The earth quaked, but their hard-  
"ness continued unremoved, almost  
unmoved. As in *Jeroboams* time when  
the Prophet cried, *O altar, altar, thus*  
*saith the Lord, It heard and rent; Jero-*  
*boams heart was harder then the very*  
*stones and rent not.*

*O duriora saxis  
Judæorum pec-  
tora! findun-  
tur petrae, sed  
eorum corda  
durantur!  
-- Horum im-  
mobilis duritia  
manet orbe  
concusso. Am-  
bros.*



Aph. 6.

§. 4. II. From the opposites of hard-heartedness ; the chief whereof is spiritual Evangelical tenderness, promised in the covenant of grace, where it is said, *I will give them one heart, and I will put a new spirit within you : and will take the stony heart out of their flesh, and will give them an heart of flesh : that is a soft and tender heart.* I do not mean that *natural tenderness*, caused by constitution or education, of both which it is true, that it softens the manners, and keeps them from fierceness, ascribed to Rehoboam, of whom it was said, *He was young and tender-hearted and could not withstand the children of Belial.* Such men are fitly compared to ripe plumbs and apricocks, which however soft and smooth on the out-side, yet have an hard stone within : like a brick, at first soft when the clay is fashioned, and continues so till the Sun have hardened it, yea, by pouring on of water, softened again ; but if once baked

Ezek. 11. 19.

*Emollit mores,  
nec sinit esse fe-  
ros.*

2 Chro. 1. 7.



baked in the brick-kill, no fire will melt it, an whole sea will not moisten it afterwards. So it fares with sundry men formerly tender-hearted, when once hardened by conversing in the world, and baked, as it were, in the kill of custome. That which I intend, is *Spiritual tenderness*, ascribed to *Josiah*, *Because thine heart was tender, and thou didst humble thy self before God: and didst rend thy clothes, and weep before me, I have even heard thee also, saith the Lord God.* As mettals are melted with the fire before they be cast in a new mold, so must every heart be melted and softened, before it come to be moulded anew. The new creature is alwaies a tame and tender creature. This is that temper which hardness of heart is opposite to, and therefore sinfull.

Exerc. 3.

2 Chr. 34. 27.

III. From the attendants thereof. Divers have been already mentioned. I shall instance in some few more. *He that hardeneth his heart shall fall into mis-*

Prov. 28. 14;  
Job. 9. 4.

**Aph. 6.** *chief. Who hath hardened himself against God and prospered.? Crying sins are commonly answered with the Eccho of roaring judgements. Hardness being in genere culpæ one of the greatest evils, there must needs be mischief due unto it in genere penæ. Hereunto may be added stubbornness; for when hardness is risen to an high degree, both senses of discipline are obstructed; the ear, They resisted to hearken, and pulled away the shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant stone.*

**Zech. 7.12.** *The eye, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, and understand with their hearts. Also searedness with an hot iron, which is the next door to hanging; such as are formerly burnt in the hand, if they fall again into the hands of justice, are commonly denied their book, and sent to the gallows. Notorious malefactours are stigmatized, so are hard-hearted sinners.*

**John 12.40.**

**3 Tim. 4.2.**

*Lastly,*

Lastly, virulency or bitterness of Exerc. 3.  
 spirit against the waies and people of  
 God. *When divers were hardened, and be- Act. 19. 9.*  
*lieved not, but spake evil of that way be- Omnia apostata*  
*fore the multitude. No such bitter ene- est oſor ſui ordi-*  
 mies to religion as thoſe that after  
 ſome relentings return to their for-  
 mer frame of hard-heartedneſs : as the  
 worſt travelling is when it hath freez-  
 ed after a thaw : ſo the worſt conver-  
 ſing is with men of that ſpirit.

§. 5. I am now to ſhew in the third  
 place, that the providence of God is  
 an actor even in this ſin, and that  
 both in partial hardneſs, which often  
 befalls the elect of God, according to  
 that, *O Lord, why haſt thou made us to Iſa. 63. 17.*  
*erre from thy waies? and hardened our*  
*heart from thy fear? Return for thy ſer-*  
*vants ſake, the tribes of thine inheritance.*  
 And from that which is total and fi-  
 nal, found in Reprobates of whom  
 Paul therefore ſaith, *Whom he will he Rom. 9. 18.*  
*hardeneth; and again, The election hath Rom. 11. 7.*  
*obtained, but the reſt were blinded or hard-*  

M m m 3            ened.

Aph. 6. ened. Now this is done divers waies.

I. By way of *Privation*. As when the sun departs, darkness followeth; yet the Sun is no cause of darkness, but the absence thereof: so when  
 Matth. 13: 12. God departs in that, be it never so little, suppose but restraining grace, hardness followeth, yet God is not the efficient of it. Time was when *Pharaoh* had restraining grace, while it lasted there were no violent hands laid upon *Moses* and *Aaron*, by whose ministry all the plagues were brought upon him. He is no sooner deprived of that, but his cruelty is let out to the full; *Moses* threatened with death the last time he saw his face, and all pursued with a bloody intent. *Pharaoh's* heart had somewhat of softness, and malliableness in it all the while this fire remained, upon the removal whereof, it returned to it's own hardness and coldness, as mettall would. As when a man holds a staff  
 in



in his hand, let him but take away his *Exerc. 3.*  
manutenencie, the staff falls immediately to the ground by its own poyse.

II. By way of Negation. As when God either refuseth to give a people softning means, or denieth his blessing upon them. So when *Moses* called to all Israel, and said unto them. Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land. The great temptations which thine eyes have seen, the signes and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day. In so doing, God himself is said to harden (as *S. Austin* hath it) when he softens not, and to blinde when he enlightneth not. As the Sun freezeth and congealeth the water, not by imparting coldness to it, but by not imparting heat, and shining upon it with fervent beams. So it is (saith the same Father) in Gods hardening, who doth

*Deur. 29. 2, 3, 4*

*Dicitur Deus  
indurare quando  
non emollit;  
excecicare quan-  
do non illuminat.  
De Præd. c. 1.  
Non indurare  
Deus impietate:  
sed non impetiendo  
gratiam, Aug.  
Epist. 105.*

Aph. 6.

doth not do it by imparting malice, but by not imparting grace. Neither doth this denial affix any unlawfulness upon him; as the like would do upon a good man that had to give, and to spare what his neighbour stood in absolute need of; for it is not the same cause throughout, betwixt God and man: there is a mutual tie of the creatures one to another. All men are made of one bloud, (as in the *Acts*) they are therefore bound by the law of nature to mutual helpfulness. Not so between God and the creature: for the dependance, and consequently the tie is not mutual. We depend upon God, not he upon us; therefore for us not to do what he requireth, is absolutely sinfull, but no law bindeth him to give whatsoever is needfull for us; therefore not to give, it is no sin. If he please to indulge it, it is grace, and not debt; if not, the clay must not contend and finde fault with the potter.

§. 6. III. By way of Permission. Exerc. 3.

Hard-heartedness is one of those evils, which God permitteth, but approveth not, and accordingly included in that

speech, *God in times past suffered all nations to walk in their own ways.* Act. 14. 16.

Therefore the School-men upon those Texts, *Deus non volens iniquitatem, tu es,* and Psal. 5. 5.

*Quod non volui elegerunt,* have founded Isai. 66. 4.

a notable distinction between *Velle*, *Nolle*, and *Non velle*, which is not inconsiderable here. God is said to *Will*

a thing, when he so approves it, as to effect it. To *Nill* a thing, when

he so dislikes it, as to prohibit it; *Non velle*, not to will it, when he so

dislikes, as not to prohibit, yea, and not to effect it, yet permits it to be for

good ends. Of the Lord, it is truly said, *That he wills an heart of flesh, and*

*that he nills a heart of stone;* as for hard-heartedness, although he frequently

permit it, yet we must say he is not altogether willing to have it, however

willing to suffer it. Our temper must



**Aph. 6.** be that of *Austin*, In a wonderfull and unspeakable manner even that which is done against his will, is not done without his will; for it would not be done, if it were not permitted; neither doth he permit it without, but with his will. And again, He is so good as that he would never suffer evil, if he were not so Omnipotent, as to bring good out of evil.

*Miro & ineffabili modo non fit prater ejus voluntatem quod etiam fit contra ejus voluntatem.*

*Quia non fieret nisi sineret, nec utique nolens sinit, sed volens.*

*Aug. Enchir. l. 160.*

*Non sineret bonus fieri male nisi omnipotens etiam de malo posset facere bene. Id. Ibid.*

*Isai. 6. 10.*

**IV.** By way of presenting objects of which our corruptions make a bad use. *Esaïas* his Evangelical Ministry made the heart of that people fat, and made their ears heavy, and shut their eyes. The hotter the Sun is wont to shine, the more the dunghil is wont to sent. Men grow hardest under the most Gospel ministry. So under mercies of all sorts. He that observeth the passages of *Pharaohs* story, shall finde that his corruptions took many occasions from the carriage of things to harden him yet more and more. After he had been freed from two or three  
seve-



several plagues by *Moses* his prayer upon Exerc. 3.  
his hypocritical relentings, he might  
perhaps begin to think that the God  
of Israel was such an one as might be  
deceived with fair shews, and so fear  
him less. It pleased God not to strike  
*Pharaoh* himself with any plague by  
the hand of *Moses*; nor to suffer his  
people to rise up against him and free  
themselves by main force. This  
might happily tend to his further  
hardening, and put him upon saying,  
“If he be so great a God, why doth  
“he not smite me in mine own person,  
“or carry out his people without me?  
Besides, the same plague was never  
twice inflicted: he saw that, and  
might think when one plague was o-  
ver, that would not come again, and  
there could not come a worse then  
that: the God of Israel had surely  
done his worst already. Come we  
to the last scene of his Tragedy after  
Israel was departed, things were so  
carried as to cram his corruption, and

Twiss. Vind.  
part. 2. p. 94.

Aph. 6. to make his heart fatter then before. The Hebrews are all found in a place with the sea before them, and great mountains on each side. Their being so pent, encourageth *Pharaoh* and his host. The sea is ere long divided for Israel; the waves stand as walls on either side, the people passe through as on dry land. Why should not the sea, might he think, make way for me as well as for them? The prey is now in view, let go this one opportunity, they are gone for ever. If the waves stand up but a while longer (as they have done a good while already) the day is ours. They pass on, and perish.

§. 7. V. *By way of tradition to Satan.* Who although he have not any power of enforcing, yet hath a notable slight of perswading, and by this means of hardening. No doubt, but *Pharaoh* being deluded by the Magicians, who were suffered to counterfeit the same miracles which *Moses* did, was thereby

*Non habet potentiam cogendi, sed astutiam suadendi.*

by hardened through the operation of Exerc. 3.

Satan. We reade of *an evil Spirit from* 1 Sam. 16. 15.

*God troubling Saul*, and after that of many hard-hearted prancks by him plaid, such as never before: and of John 13. 2.

*the divels having put into Judas his heart to betray Christ*, after which he was restless till he had done it; *As they must*

*needs go*, our Proverb saith, *whom the divel drives*.

'Tis strange how that mans spirit declined into further, and yet further degrees of hardness; but less strange if we consider that the divel was entred into him. Judas was

first a cunning dissembler; the disciples suspected themselves as soon as him, and therefore said, *Master, is it I?*

Afterward a secret thief; for he bare the bagge and filched: then a bold traytour, *What will ye give?* and *Hail Master*.

In the conclusion, a desperate self-murderer, as the most interpreters judge, in making away himself.

V. I. *By way of delivering men up to their own lusts*. Hear God of his own people.



*Aph. 6. My people would not hearken to my voice :*

*Psal. 81. 11, 12. and Israel would none of me. So I gave them*

*up unto their own hearts lusts ; and they*

*walked in their own counsels : how much*

*more is this true of God's enemies ?*

*Pharaoh by name. See how these three*

*lusts of his , Idolatry, Ambition, and*

*Covetousness concurred to the ma-*

*king of him so hard-hearted towards*

*God ; so hard to be prevailed with*

*by Moses. As an Idolater , he was*

*loath to receive a message from the*

*God of Israel , whom he knew not.*

*Who is the Lord , said he , that I should*

*obey his voice to let Israel go ? I know not*

*the Lord , neither will I let Israel go. As*

*an Ambitious Prince it went to his*

*heart to have Moses control him in*

*his own dominions , and to admit*

*the commands of any superiour Lord,*

*Thus saith the Lord , Let my people go ,*

*was as fire to his bones, and enraged*

*him, who would not hear of any lord*

*over that people but himself. As a*

*Covetous man , he was loth to have*

so

*Vid. Twiss.  
vindici. part. 2.  
pag. 94, &c.*



so fat a collop cut off his flank, to hear Exerc. 4.  
of parting with a people by whose  
pains in making bricks he had such  
daily comings in.

VII. *By way of infliction and penalty.*  
One sin is often made the punishment  
of another, and hardness the punish-  
ment of many sins oft reiterated. *When* Exod. 9. 34.  
*Pharaoh saw that the rain and the hail, and  
the thunders were ceased, he sinned yet more,  
and hardened his heart, he and his servants.*  
The harder they were the more they  
sinned, and the more they sinned, the  
harder they were. Affected hardness  
is frequently followed with inflicted  
hardness. Men by customary sinning  
make their hearts as an adamant stone (so Zech. 7. 12.  
the phrase is in *Zechary*) of which it  
is said,

*Incidit gemmas, sed non inciditur ipse;  
Hircino tantum sanguine mollis erit.*

That is,

*It cuts all stones: It self is cut of none;  
It softned is by bloud of goats alone.*

Unre-

Aph. 6. Unregenerate persons of hard hearts usually grieve their godly friends, who are cut at the heart to see their obstinacy, as *Christ grieved for the Pharisees hardness. At non inciditur ipse.* But such an one cannot heartily grieve for himself. His heart till it come to be steeped in the blood of Christ, who is that Scape-goat in *Leviticus*, relenteth not, or not to purpose. It were easie to add much more: but I shall now shut up all concerning this proposition *God hardeneth*, with the saying of *Hugo de sancto Victore* concerning that, *God wilteeth evil.* This is irksome to the ear, and a pious minde doth not easily receive it; but the reason is not because what is said is not well said, but because what is well enough said is not half well understood.

*Grave est auditu, & non facile recipit hoc pia mens: non quia quod dicitur non bene dicitur, sed quia quod bene dicitur non bene intelligitur.*

Hugo de S. Victor. lib. 1. de sacram. part. 4. cap. 12.

## EXERCITATION 4.

Objections against, and Corollaries from the foregoing propositions. *The least things provided for. Luthers admonition to Melancthon. Maximilians address. Plinies unbelief. The Psalmists stumble at the prosperity of the wicked. His recovery by considering it was not full, was not to be final. The superintendency of Providence over military and civil affairs in particular. The Churches afflictions. Promises cautioned. Duty of casting care upon God. He no author of sin. The attestation of this State, and of this writer.*

§. 1. **T**WO things are still remaining, viz. Objections against, and Corollaries from the formentioned propositions: to which in their order.

*Objection against the first.* Some think the extending of divine Providence to all created beings, how mean soever, unsutable to the perfection of God, whom, they say, it doth not become to stoop so low. *Epicurus* is cited by *Lactantius*, as speaking to this purpose, and after him *Horace*.

*Ex hoc Deus beatus est quia nihil curat, neque habet ipse negotium, neque alteri exhibet.*  
*Lactant. de ira Dei cap. 4.*  
*---Credat Judæus Apella.*  
*Non ego, namque Deos didici securum agere cuncta.* Hor.

O o o

Answ.



Aph. 6.

Psal. 113. v. 5,  
6, 7, 8.

*Providentia  
Dei nec fallitur,  
nec fatigatur.  
Eam nec magna  
onerant, nec  
parva effugiunt.  
Molin. Bned.  
quaest. p. 23.*

Luke 12. 6, 7.

*Ans. They speak like heathens, not knowing the Scripture, nor the power of God. The Psalmist otherwise, Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven, and in earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghil. He maketh the barren woman to keep house, to be a joyfull mother of children. Of his care and providence it is believed and asserted by divines, that it is neither deceived nor tired, & that as the greatest things do not overburden it, so least things do not escape it. That of our Saviour to his Disciples is a most express assertion. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered.*

Wherefore, by way of Corollary from hence, let God himself alone be acknowledged the Preserver and Governour of all things. Let no man think



think by his strength of parts, or ex- Exerc. 4.  
tremity of pains to take the work out  
of his hands. “ *Melancthon* was be- Monendus est  
per vos Philip-  
pus ut desinat  
esse Rector  
mundi.  
“ yond measure solicitous about  
“ Church-affairs in that age where- Wolff. memo-  
rabil  
“ in he lived: insomuch as *Luther*  
“ once wrote to his neighbour-mini-  
“ sters that they should do well to  
“ give him a serious admonition not  
“ to attempt the government of this  
“ world any longer. That of *Maxi-*  
*milian* the Emperour in the time of  
Pope *Julius* the second, was an honest  
acknowledgement. *Deus æterne nisi vi-*  
*gilares, quàm male esset mundo! quem regi-*  
*mus nos; Ego miser venator, & ebriosus ille*  
*ac sceleratus Julius! O eternal Lord God*  
if thou thy self shouldst not be watch-  
full, how ill it would be with this  
world, which is now governed by me,  
a miserable hunter, and by this drunk-  
en and wicked Pope *Julius!*

Historia Pon-  
tificum Ro-  
manorum con-  
tract. per Ja-  
cobum Revi-  
um. pag. 259.

§. 2. Against the second proposi-  
tion it hath been objected that there is  
no such thing as the providence of

Aph. 6. God superintending humane affairs, especially considering the great prosperity which is enjoyed by wicked men.

*Irridendum est, si quis putet illud, quicquid est summum, agere curam rerum humanarum.* Natur. hist. l. 6. c. 7. Psalm 73. v. 2, 3.

V. 12, 13.

Pliny the great Naturalist speaketh of it, as a thing to be entertained with laughter rather than belief. And the Psalmists words are these, *As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency.*

V. 17, 18.

*Ans.* That which then satisfied him, should now suffice to answer us. *He went into the sanctuary of God, then understood he their end. Surely thou didst set them in slippery places, thou castedst them down into destruction. Their prosperity was not full, was not to be final. I. Was not full. The places wherein they stood were slippery: their felicity varnished over, but rotten within. That in S. John and onely that is perfect*

fect prosperity, when the inward and outward man thrive together, *I wish* Exerc. 4. 3 John 2.  
*above all things* (saith he to Gaius) *that thou maist prosper, and be in health, even as thy soul prospereth.* With them it is quite otherwise. They have, it may be, fat bodies, but lean souls; full purses, but empty heads and hearts; blest in their estates, *but cursed in their spirits.* Have houses and lands worth many thousands, but hearts little worth, according to that *The tongue of the just is as choice silver: the heart of the wicked is little worth.* Call you this prosperity? It is in truth nothing less. It is unhappiness rather, and there are those who have not stuck to name it so. II. Was not to be final. *Thou castedst them down into destruction.* The world came in fast upon them one way; and the wrath of God came as fast another. This fair day of theirs is but a weather-breeder; as a calm before an earth-quake. To me belongeth vengeance and recompence, saith the Lord, *their foot shall slide in due time:*

*Lament. 3. 65.*

*Prov. 10. 20.  
 Nulla verior  
 miseria quam  
 falsa latitia.  
 Nihil infelicius  
 felicitate pec-  
 cantium.*

*Deut. 32. 35.*



Aph. 6. *for the day of their calamity is at hand, and the things that shall come upon them make haste. David expresth it most emphatically, I have seen the wicked in great power : and spreading himself like a green bay-tree. ( A tree that retaineth its viridity and freshness even in winter when fruit-bearing trees have cast their leaves ) yet he passed away, and lo, he was not : yea I sought him , but he could not be found. Let such an one be sought in his counting-house, which was wont to be the temple, wherein he worshipped his God Mammon ; he is not there. At Court where he was so magnified, and almost adored ; he is not to be found in the lodgings there. He that would finde him, must seek him in hell. For there he is. This is the end of such worldly prosperity as cometh from God, and yet desieth him.*

Psalms 37. 35,  
36.

§. 3. The Corollary from hence is, let the superintendency of divine providence over all humane affairs, in particular over Military and Civil be  
humbly



humbly acknowledged. I. Over mi- Exerc. 4.

litary. Those French-men were undoubtedly to blame, who in their flattering applauses of *Richelieu*, did ascribe the reduction of *Rochel* solely to him, insomuch, as one of their Chroniclers writeth, That in the taking of that town, neither the king, nor God Almighty had a share in the action, but the Cardinal himself. How much safer is it for us to follow the tract of Scripture? which to shew how effectual the influence of divine providence is upon actions of that nature, is wont to compare God unto whatsoever is necessary to secure a city besieged, for example, unto weapons, walls, fortifications, watchmen and souldiers. To weapons both offensive and defensive.

*Happy art thou, O Israel, who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency.* Deut. 33. 29.

*To walls, I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. To fortifications,* Zech. 2. 5.

Aph. 6. ons, *We have a strong city, salvation will*  
 Isa. 26.1. *God appoint for walls and bulwarks. If be-*  
 sides bulwarks a city be compassed  
 about with a river, chiefly if with the  
 sea it self we account it strongly forti-  
 fied. Hear the same Prophet, *The glo-*  
 Isa. 33.21. *rious Lord will be unto us a place of broad*  
 Psalm 127.1. *rivers and streams. To watchmen, Ex-*  
 cept the Lord keep the city, the watchman  
 waketh but in vain. Lastly to souldiers,  
 Exod. 15.3. *The Lord is a man of war : yea the Lord*  
 is a whole army of men, both Van  
 and Reer, *The Lord will go before you, and*  
 Isa. 52.12. *the God of Israel will be your rere-ward.*

II. Over civil affairs. I have been  
 told that during the late treaty of a  
 match between the *Prince of Wales* that  
 then was, and the *Infanta of Spain*, the  
*Earl of Bristol*, “ then Embassadour  
 “ at *Madrid*, when things went ex-  
 “ ceeding cross to his designes ; fell  
 “ into a deep perplexity, could not  
 “ rest for divers nights, till a Gentle-  
 “ man that lay in his chamber took  
 “ the boldness to speak to him and  
 said,

Reported by  
 M<sup>r</sup> Stephen  
 Marshall.

“ said, My Lord, I have observed much Exerc. 4.

“ perplexity, and thereupon much

“ restlessness in you. I humbly beseech

“ your Lordship to consider that the

“ world was well governed five thou-

“ sand years and more before you were

“ born, and will be so when you are

“ dead. I pray you therefore be not

“ troubled at any thing, but refer the

“ issue to God. Whereupon he is said

“ to have fallen to rest. Our way to be

quiet is to do the like upon all occasi-

ons; to drive up things to divine Pro-

vidence, and there to rest. Time was

when *Daniels* head and heart was fil-

led with the visions of God; by which

the great changes that were to happen

in the government of the world had

been newly made known to him: viz.

the wheeling about of Monarchy from

the *Babylonians* ( who then were in the

highest of their power ) to the *Persi-*

*ans*, thence to the *Grecians*, and thence

to the *Romanes*; from an head of gold,

to a breast and arms of silver, from



Aph. 6. them to a belly and thighs of brass, and from them to legs of iron, and to feet part of iron, part of clay; yea in the end to a little stone cut out without hands, which brake the whole image in pieces. He notwithstanding quarrelleth not with Providence for intending so notable, so destructive changes to the government then in being; goeth not about to demand any account thereof from God of such alterations, but betaketh himself quietly to the praise & admiration of him, by whose wisdom and power they were all in their seasons to be accomplished. *Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever. For wisdom and might are his: And he changeth the times and seasons; he removeth kings, and setteth up kings. We should do well, however things go, to make Austins resolution ours; Let the world sink or swim, be ruined or prosper, I will still bless the Lord who made the world. As for the*

late

Dan. 2. 19,  
20, 21.

*Felix sit mundus,  
evertatur  
mundus: bene-  
dicam Domino,  
qui fecit mun-  
dum. August.*



late wheelings of Providence here in Exerc. 4. this Island, and alterations thereupon.

I for my part say with *Anselm* once Archbishop of *Canterbury*. If any be able to understand them, let him give thanks to God: if any be not, let him however bow down his head to worship God; not lift up his horn by way of debate and ventilation.

*Si quis potest  
intelligere, Deo  
gratias agat:  
si non potest,  
non immitat  
cornua ad venti-  
landum, sed  
submitat caput  
ad venerandum  
Anteimus Epi-  
stola de fide ad  
Urbanum Pap.  
cap. 2.*

§. 4. An objection against the third proposition, concerning Gods special care and providence over the Church, and the members thereof, may be formed thus. The Church of all Societies, the Saints of all men, are the most in sufferings. Yea some Churches, by name thole seven in *Asia*, which vve reade of in the *Revelation*, have been extinguished. From whence some are apt to infer vvant of care, and providence rather.

*Ans.* Be it granted that the militant Church is for the most part in a suffering condition, and that Christ our head, being a man of sorrows, typi-

*Non oportet  
membra delicia-  
ri sub capite  
spiritu coronato.*

Aph. 6.

fied by the brazen altar upon vvhich the fire vvas continually burning, a vvife of pleasures did not become him, nor members used to overmuch delicacie. That every vessel of mercy must expect scouring in order to brightness; and howvever trees in the vvilderneſs grovv vvithout culture, trees in the orchard must be pruned in order to fruitfulness, and corn-bearing fields broken up; vvhen barren heaths are left untouched; yea that in some particular instances the candlestick hath been removed and the place unchurch- ed, yet the inference is not solid, be- cause first, All afflictions are advan- tagious to the godly. They often help to make bad men good, alvvays to make good men better. David could say, *It is good for me that I have been af- flicted.* Of the godly captives of Judah the Lord saith, *He had sent them out of that place into the land of the Chaldeans for their good.* Secondly, because the pro- mises made concerning the Churches  
 preser-

Pſal. 119. 71.

Jer. 24. 5.

preservation ( such as I insisted upon Exerc. 4.  
above in the second Exercitation of this  
Aphorisme ) are for the most part mis-  
understood, and consequently misin-  
proved. Learn vve for the future to  
embrace them vvith these three cau-  
tions.

§.5. I. That they do in especial manner  
concern the Church Catholick, not this  
or that particular Nation or Congre-  
tion. If that in the beginning of Esai-  
as the tvventy seventh vvere to be con-  
sidered as a National Church, vve all  
knowv it hath been ruined long since  
notvvithstanding the promise there  
made, vvwhich must therefore be under-  
stood of it as a type of the Church uni-  
versal; that is so vvatered and kept as to  
be inexpugnable. Look as by vertue  
of the Covenant made vvith *Noah* that  
the vvhole earth should never be again  
overflowvn vvith a general deluge, vve  
may be sure it never shall: yet there  
have since, and may still be divers in-  
undations, whereby some parts of the



Aph. 6. earth have been , and may be laid waste : so by virtue of Gods promises , we may be confident that the gates of hell shall never prevail against the whole Church of Christ ; yet may divers particular Churches be ruined ( as those in *Asia* have been ). No man knows how many more may have the same line of Desolation drawn over them. Mean while the Catholick Church , still , not onely continues, but thrives, because like the sea , it wins in one place , what it loseth in another ; like the Sun , it riseth to the Antipodes , when it sets to our Hemisphere.

II. That a particular Church in case it degenerate , cannot challenge such interest in them , as it might , if it had continued pure. There was to be a time when the vineyard in *Esaia*s should afford red wine ; then it might look for watering every moment , and being kept from all hurt. But there was also a time when it degenerated,

*Isa.* 5. 4,5,6.



generated, and instead of red wine, Exerc. 4.  
brought forth wilde grapes; when instead of keeping it, the Lord threatened to take away the hedge, and pull down the wall thereof: instead of preserving it from hurt, to let it be eaten up, broken down, and laid waste; instead of watering, to command the clouds that they rain not upon it. Who knoweth but the Lord hath said of us in this Nation, as concerning the old *Jewish Church*? *Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poyson of dragons, and the cruel venom of asps.* Deut. 32. 32, 33, 34. Sure I am, he hath already begun to cut our Vine till it bleed; and if repentance step not in to turn away wrath, may be provoked to say of England as he once did of *Palestina*. *I had planted thee a noble vine, holy, a right seed: How then art thou turned into a degenerate plant of a strange vine, unto me?* Jerem. 2. 21. May the spirit of Reformation pass through

Aph. 6. through us all ! So shall not iniquity be our ruin , as it otherwise may and will.

III. That they use not to be fulfilled all at once , but by certain periods , so as to have their gradual accomplishments. I shall instance in that of *Esaias* formerly mentioned. *Piscator* and *Scultetus* upon the place interpret it of that preservation which God vouchsafed the Jewish Church under *Ezra* , *Zerubbabel* , and *Nehemiah* in a state of peace and purity , notwithstanding the opposition made against it. Others expect a further accomplishment thereof , when the Jews shall be called in a glorious manner , and when the deliverer shall come out of Sion , and turn away ungodliness from Jacob. So *Justus Heurnius* in his Evangelical Embassie to the Indians toward the beginning of the fourth Chapter. And the Authour of an English Treatise concerning the calling of the Jews , published by Dr.

Gouge,

Rom. 11. 26.

Pag. 139, &c,

Gouge, in the year 1621. But the full- Exerc. 4.  
 lest accomplishment of it, is reserved  
 for that period, after which, time  
 shall be no more; when all the Israel  
 of God shall be watered with that pure  
 river of life, clear as Chrystal, pro-  
 ceeding out of the throne of God, and  
 of the Lamb, spoken of in the last  
 of the *Revelation*. Of this period, I  
 finde the place expounded by popish  
 Commentatours, by name *Sanctius*, *Hec ad diem*  
*Cornelius à Lapide*, and *Tirinus*, the last *judicii pertinent.*  
 whereof understands by the vineyard *Gladus quo*  
 of red wine, *Ecclesiam beatorum*, the *tunc occidetur*  
 Church Triumphant: yea, and by *Diabolus est sen-*  
 some also of our own writers, *Oeco-*  
*lampadius* in particular, who saith, *tentia Judi-*  
*The things there spoken of, have respect to the*  
*day of judgement.* *cis &c.*

§. 6. The Corollary from hence  
 should be that of S. Peter, a serious  
 lesson of casting all our care upon God, 1 Per. 5. 7.  
 for he careth for us. This hath been by  
 experience found the onely best way  
 of obtaining Christian tranquillity of

Q q q      minde:

Aph. 6. minde : witness that of *Wenceslaus*,  
 King of *Bohemia*, who after the root-  
 ing and flight of his Army, being  
 himself taken captive by the enemy,  
 and asked how he did, answered, "Ne-  
 ver better; for heretofore when I had  
 all my men about me, I could  
 finde but little time to think of God.  
 Now being stript of all them, I  
 think onely of him, and betake  
 my self wholly to his Providence,  
 who I am sure will hear me when  
 I call upon him. That of Bishop  
*Hooper* (in a consolatory letter to cer-  
 tain godly Christians) taken in *Bow-*  
*Church-yard* at prayer, and laid in  
 the Counter. "Let us (saith he) now  
 we be called, commit all other  
 things to him that calleth us. He  
 will help the husband, he will com-  
 fort the wife, he will guide the ser-  
 vants, he will keep the house, he  
 will preserve the goods. Above all,  
 that of our Father *Abraham*, who  
 when *Isaac* had said, *Behold the fire and*  
*wood,*

Bryerlinck. A-  
 potheg. p. 20.  
 Ex *Aenea Syl-*  
*vio. Nunquam*  
*melius, &c.*

Mr. Fox, Acts  
 and Mon.  
 Vol. 3.

Gen. 22. 7, 8.  
 & 13, 14.



wood, but where is the sacrifice for a Exerc. 4.  
 burnt-offering? readily answered, My  
 son, God will provide himself a burnt-of-  
 fering: and when he beheld a Ram  
 unexpectedly provided, to be offered  
 up in lieu of Isaac, called the name of the  
 place *Jehovah-jireh*, That is, *In the mount  
 of the Lord it shall be seen.* See we imi-  
 tate him who is the father of the faith-  
 full, in casting all our care upon God,  
 both for our selves, and our poste-  
 rity.

I. For our selves. Behold a sure  
 warrant for that from the pen of David,  
*Cast thy burden upon the Lord, and he shall* Psal. 55. 22.  
*sustain thee: he shall never suffer the righ-*  
*teous to be moved:* Yea, from the mouth  
 of Christ himself; *The very hairs of your* Matth. 10. 30.  
*head are all numbred; fear ye not.* 31. Thou  
 (saith *Austin*) that shall not lose one  
 hair, how comes it to pass that thou  
 art afraid of losing thy soul? Times ne ani-  
 mam perdas qui  
 capillum non  
 perdes? Aug.  
 in Pia<sup>l</sup>. 96.

II. For our posterity. There be  
 many that seem to rest upon Provi-  
 dence for themselves, who do yet ma-

- Aph. 6. cerate their hearts with carking and caring for their children, with thoughts what will become of them when they are gone. As Philip once said, *Two hundred peniworth of bread is not sufficient for them, that every one of them may take a little.* And Andrew, *There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?* So do these men say in their hearts, What is my small estate divided among so many children? I am not like to leave enough for every one to take a little. O fools, and slow of heart to believe! have ye forgotten what God said to your father Abraham? Read, and recall. *I am the Almighty God: walk before me, and be thou perfect. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and unto thy seed after thee.* Why may not this God be trusted with thy children too? Sure I am he should. Tell me, Who provided
- John 6.7,9:
- Gen.17.1,7:

vided for them before they were born? Exerc. 4.

Who put care and tender affections into their mothers heart, milk into their nurses breasts? Did not God? Is not he that made provision for them all before they came into this world, and hath comfortably maintained them ever since, fit to be trusted with them still, though thou beest gathered to thy fathers, and seest Corruption? Doubtless he is.

§. 7. The better to help us in the performance of so important a duty as this, take along with us the following directions.

I. Get and keep assurance of a peculiar interest in the love and favour of God in Christ. We neither trust known enemies nor doubtfull friends with what we account pretious. They that know God to be their enemy, they that doubt whether he be their friend or no, cannot with confidence cast their whole care upon him. But he that can groundedly



Aph. 6. say with *David*, *I am thine*, may go  
 Psal. 119. 94. on as he doth, *Lord, save me*. He that  
 Psal. 23. 1. can say with assurance of faith, *The  
 Lord is my shephard*, may confidently  
 add, *I shall not want*. The spouse may  
 Cant. 6. 3. go *leaning upon her beloved* with all her  
 7. 10. weight, when she hath first been en-  
 8. 5. abled to say, *My beloved is mine, and I  
 am his*. I am my beloveds, and his de-  
 sire is towards me.

II. Continue in well-doing. Let them  
 that suffer according to the will of God  
 (saith *S. Peter*) commit the keeping  
 of their souls to him in well-doing,  
 as unto a faithfull Creatour. Look  
 how much care a man hath to please  
 God, so much confidence may he  
 have to cast all his care upon him.  
 Whilest the people of Israel went up  
 to the place of Gods publick worship,  
 all the males that were of age, thrice  
 in a year, leaving none but women  
 and children at home, so giving the  
 enemy fair oportunity for invasion:  
 God undertakes they shall not so much



as desire or think of such a thing. Exerc. 4.

*Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.*

Exod. 34-23,  
24.

III. Treasure up the promises, chiefly such as are made on purpose to assure us of God's caring for us : that in particular, *Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee.*

Heb. 13. 5.  
ἐ μὴ σὲ ἀνῶ,  
ἐ δὲ ὃ μὴ σὲ  
ἐγκαταλίπω.

Where there is in the Original an accumulation of many negatives to make the assertion as strong as may be, it is as much as if he had said, I will never, in no wise, in no case forsake thee. We are wont to call the bills and bonds of able men, *good security*. The promises of God all-sufficient are certainly so.

IV. Reflect upon former experiments, and let them be encouragements for time to come. The Psalmist did so when he said, *I have considered*

Psal. 77. 5, 10.

the

Aph. 6. *the days of old, the years of ancient times---*  
*I will remember the years of the right hand*  
*of the most high, I will remember the works*  
*of the Lord; surely I will remember thy*  
*wonders of old.* Some enquire why *Da-*  
*vid* when he asked for a sword, and  
*Abimelech* told him there was none at  
 hand but that of *Goliath*, called for it,  
 and said, *There is none like to that*: it is  
 probable he might have found some of  
 better mettall, or as good: and some  
 perhaps fitter for his strength, but yet  
 prefers this above all because of his  
 experiment. God had formerly blest  
 him in the use of that.

1 Sam. 21. 9.

§. 8. Against the fourth and last  
 proposition of Providence her activi-  
 ty even in sin; it may be objected, and  
 usually is, that this tenet cannot be  
 maintained without making God the  
 Authour of sin, which opinion is an  
 abhorrencie to the mindes of all sound  
 Divines.

I answer, so it is, and ought to be;  
 neither doth that assertion want the

atte-

attestation of this State. Witness a modern, but pregnant occurrence, yet not generally known, and therefore inserted here *in perpetuam rei memoriam*.

In the year of our Lord, 1645. there was published in *London* an English book, wherein God was expressly made the Author of his peoples sins, though not without some limitations.

The Assembly of Divines then sitting at *Westminster*, took offence at this, (though some of them, being acquainted with the man, whose name it bore,

were ready to say of him, as *Bucholcerus* did of *Swenckfeldius*, *He had a good heart*, yet without a well regulated head) made complaint of it to both

*Habuit cor bonum, sed non caput regulatum,*  
Sculter, Anna.  
Dec.

houses of Parliament. They both censured the said book to be burnt by the hand of the common hangman; and the Assembly of Divines agreed upon a short Declaration, *Nemine contradicente*, by way of detestation of that abominable and blasphemous opinion, which was also published under that

Aph. 6. Title, July 17. 1645. and in which we meet with these among other expressions; "That the most vile and blasphemous Assertion, whereby God is avowed to be the Authour of sin, hath hitherto by the general consent of Christian Teachers and Writers, both ancient and modern, and those as well Papists as Protestants, been not disclaimed onely, but even detested and abhorred.---- Our Common adversaries, the Papists, have hitherto onely calumniously charged the Doctrine of the Reformed Churches with so odious a crime (in the mean time confessing that we do in words deny it, as well as they themselves) now should this book be tolerated, might insult over us, and publish to the world, that in the Church of England it was openly, and impudently maintained, That God is the Authour of sin, then which there is not any one point, whereby they labour in their Sermons



“mons and popular Orations, to cast Exerc. 4.  
“a greater *Odium* (though most inju-  
“riously) upon the Reformed Chur-  
“ches.---- We are not, for the Reve-  
“rence or estimation of any mans  
“person, to entertain any such opi-  
“nions as do in the very words of  
“them asperse the honour and holi-  
“ness of God, and are by all the  
“Churches of Christ rejected.

This premised, I now assert positive-  
ly and considerately (yet without ob-  
liging my self to make good every  
phrase that hath fallen unadvisedly  
from the pen of every writer) that what  
Protestant Churches say in their pub-  
lick Confessions, and allowed Prote-  
stant writers in their books, concern-  
ing Gods having a natural influence  
into the sinfull acts of creatures, but  
without a moral influence into the sin-  
fulness of their acts; his inflicting  
hardness of heart as a punishment to  
former sins; his directing and order-  
ing great sins to great good, as *Joseph's*

Aph. 6. vendition to the Churches preservation, yea, the crucifixion of Christ, to the salvation of the Elect, do neither really, nor in due construction amount to the making of God the Author of sin. To what hath been elsewhere further said of this copious argument, I refer the capable reader to my *Tactica Sacra*, *Lib. 1. Cap. 1. §. 5. & ibidem cap. 6. §. 4.*

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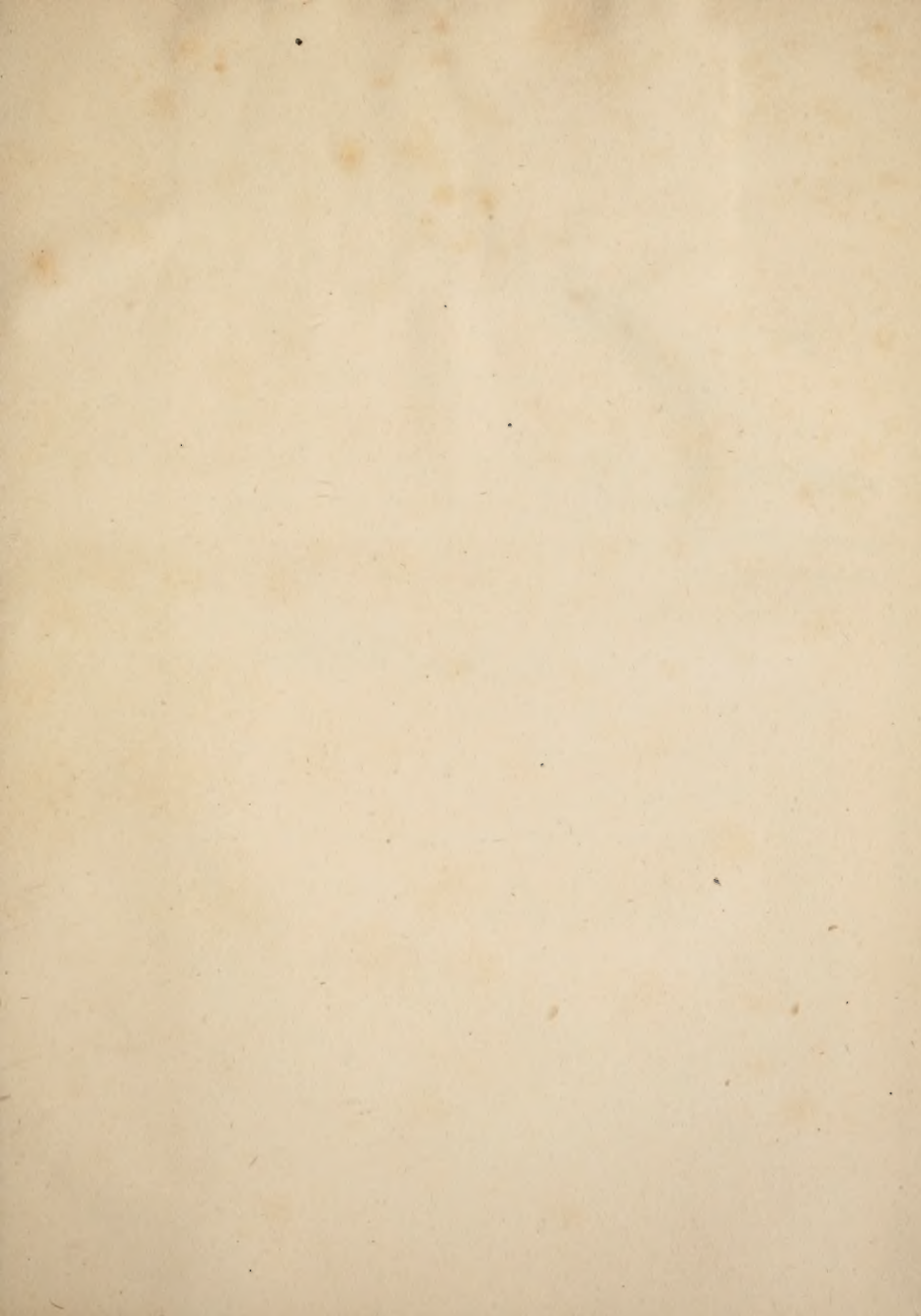
*F I N I S.*

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